Andover Newton Theological School

BULLETIN

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Representative Group of Faculty Members and Students.

ANDOVER NEWTON AT WORK

By PRESIDENT HAROLD W. TRIBBLE

The purpose of this issue of the Bulletin is to report to our alumni, trustees, and friends on the activities of the School during the present semester. It is my thought that we should use at least one of the issues of the Bulletin each semester in this way. It gives us a chance to keep our friends informed concerning faculty and student activities and the relation of Andover Newton to the churches. Perhaps some who read these lines will want to write to me or to Dean Dabney and offer suggestions. Please feel free to do so.

A NEW YEAR BEGINS

With a worship service in the chapel at nine o'clock on the morning of September 15 a new school year dawned here on this lovely hill where Christian scholars have been teaching consecrated students for 123 years. Andover was established some 17 years earlier than Newton, and moved to this campus in 1931. So for 140 years this work of training men for the ministry has been carried forward either by Andover or Newton, or Andover Newton. But I doubt that there was another opening in all those years quite like this one. Fifty-nine new students, along with 89 others, matriculated. It is not the number that I want to stress, but the quality and wide range of representation. The 59 new students did their earlier work in 52 different colleges and universities, ranging all the way from Harvard, M.I.T., Bates, Colby, Williams, Richmond, Wake Forest, S. M. U., University of Southern Illinois, University of Colorado, and U. C. L. A., to the University of Shanghai, Fukien University, Calcutta, Serampore, University of Oslo, and others. They come from 22 states and 7 foreign countries. The majority of them are Baptists and Congregationalists, but several other denominations are also represented. They made good records at college, were leaders in school activities and in church life. They come to us with good preparation, high idealism, and deep consecration.

Through the summer we had made careful plans for all the students who qualified for admission. The second floor in Farwell Hall was turned over to married students, leaving only the rooms on the first floor for single men. The other single men are housed in Sturtevant Hall, where the large corner rooms were furnished for two students each. One man who came with his wife and two children was fortunate enough to receive a call to a good church with a parsonage. Another man had just come out of the chaplaincy and turned his savings into a trailer. It is now parked just below the gymnasium and he and his wife and little daughter are comfortably settled.

As soon as matriculation was finished the classes held their fall retreats for fellowship and strengthening spiritual foundations. The juniors stayed on the hill, while the middlers and seniors went a few miles away. Then with preliminaries out of the way the routine of classes and field work got under way in earnest.

Campus Appearance

With great care the buildings and grounds had been made ready for the opening. The rooms and halls in Sturtevant and Farwell had been scrubbed or painted. The guest room in Farwell had been redecorated. The basketball floor and handball courts in the gymnasium had been refinished. New electric lights had been installed on the avenue to take the place of the gas lamps. The sidewalk along the avenue had been rebuilt. A duplex for two professors was nearing completion below the "Deanery," and a new road was being opened to the avenue. The pruning and spraying of the trees had added to the neatness of the campus. Through these glorious fall days our hill has been a place of rare beauty even as it is a busy workshop.

Faculty

After a wonderful trip around the world Dean Dabney arrived a few days before school opened. He and Mrs. Dabney left last December 29, driving to California whence they sailed to Hawaii, then flew to Japan, China, and India, and on to the Near East and Europe in time for the meeting of the World Council of Churches in Amsterdam. Along the way he spoke to missionaries, lectured in schools, preached in churches, met with alumni, and generally did the work of

missionary, evangelist, and church statesman. He conferred with General MacArthur, Emperor Hirohito, Ambassador Stuart in China, and other important leaders in our modern world.

Professor Hazelton was in Europe a good part of the summer attending the sessions of the World Council of Churches and other significant meetings. He also returned in time for the opening of school.

Professor Tuck began his Sabbatic leave in the summer and will be away until January. Professor Guiles spent a good part of the summer in a hospital following a major abdominal operation. The Gezorks spent their vacation in Canada, the Ferrés in Colorado, the Berkeleys and Brushes in Maine, the Fallaws in New York, while others sojourned in Newton Centre. Mrs. Herrick had two serious operations, from which she is steadily recovering.

Dr. Gilkey is offering a course in "The Preaching Values of the New Testament," Professor Robert Illingworth of Clark University is giving the courses in speech, and Miss Barbara Peck of Hartford is offering some special courses in Religious Education with special attention to audio-visual techniques.

Mr. Richard Smith

The one sad note in an otherwise bright and pleasant fall is the resignation of the Reverend Richard B. Smith. He graduated in the Newton class of 1932 after which he served as pastor of the Danielson Baptist Church in Connecticut and the Mount Desert Larger Parish in Maine. In 1942 at the insistence of Dr. Herrick and the trustees he turned aside from the pastorate to serve Andover Newton in the work of strengthening the financial structure of the School. These years have been marked by diligent and faithful service on his part, and a steadily increasing number of friends have been added to the support of the School. He has been invited to

Students From Beyond Our Borders.

become one of the directors of the International Council of Religious Education, with headquarters in Chicago. Our prayers and affection go with him and Mrs. Smith and their daughter Natalie and son Steven. They will move to Chicago the first of January.

Convocation

This year we devoted two days to convocation lectures. Dr. Allen G. Wehrli gave the Greene Lectures, using as his subject: THE OLD TESTAMENT. 1. THE MEANING OF ITS GRADUAL GROWTH. 2. THE DANGEROUS APPEAL TO ITS SEPARATE PARTS. Dr. Dabney was the Hyde Lecturer. He spoke Wednesday night on ONE WORLD IN CHRIST, and Thursday on NEESIMA AND THE NEW JAPAN. Dr. Robert J. McCracken brought the English Lectures on the general theme, THE PLACE OF THEOLOGY IN PREACHING. The attendance was large and there was time for good fellowship. All the lectures were of a very high order, leaving an intellectual deposit and a spiritual stimulus that will bear fruit for years to come.

Dining Room

Many of us feel that it was providential that during the summer we secured the services of Miss Hazel Smith as dietitian and Mr. William Huntoon as chef. They have given to the dining room the atmosphere of a happy family. The meals are wholesome and delicious. The students who work in the kitchen or dining room are delighted with conditions generally and the spirit of fellowship around the tables is superb. The Tuesday night dinners are becoming increasingly popular. It is a joy to see the room filled to capacity with students and faculty and to hear them sing in unison.

A Look at the Future

As challenging and fascinating as these days are, with full dormitories and a heavy schedule of studies and church work, we must not lose sight of the necessity of planning for the future. In the Bulletin last spring I called attention to some of our urgent needs. While a few have been met, the major needs call for long range planning and generous support. For additional building and endowment, for larger income for operating expense, for putting Andover Newton into the budgets of the churches, we should be thinking, planning, and praying.

Dean Dabney, Toyohiko Kagawa, William Axling at Fujimichi Church, Tokyo, April 29, 1948, at the great pre-Pentecost Prayer Meeting of the Japanese Christian Church.

ANDOVER NEWTON AND THE GREAT COMMISSION

"Make Disciples of All Nations"

By DEAN VAUGHAN DABNEY

On our Sabbatical journeys, Mrs. Dabney and I were royally received by alumni all over the world and are happy to call them by name, congratulate them on their work, and thank them for their

kindness. We hope no one has been overlooked.

In driving to California we passed through Fort Worth, Texas, where we saw Noah Brannen (Newton '47); later I preached for Fred Barnhill (N '36) in his lovely Congregational meeting house in Phoenix, Arizona. We saw the following alumni in California: Kathleen Shannon Hanna (N '40) in Riverside; Florence Lerrigo (N ex '34), Claremont; Paul Goodwin (N '32), Monrovia; Eugene Warner (A '43), North Hollywood; Carlton Goodwin (N '43), Los Angeles; Dave Sharp (N '38), Long Beach; Don Rhodes (N '36), Los Angeles; Kapriel Bedrosian (A '19), Los Angeles; Jim Jordan (A '46), Riverside; Cass Reed (A '12), Pomona; Raymond Henderson (N '36), Los Angeles; Herman J. Reft (N '34), Los Angeles; and Leroy Custer (N '35), Pasadena.

The great event was the Los Angeles alumni luncheon at the First Baptist Church where Dr. Frank B. Fagerburg (N '23) was the gracious host. Out of this gathering came the new motion picture projector which was presented to the school by Dr. Fagerburg, representing the California alumni, last June.

At Honolulu, loyal alumni came with leis to welcome us, met later as a group at our cottage, and as individuals treated us handsomely. We think of "Dick" Bryant (A '45); "Squawky" Hawkins (A '46); Tai Shigaki (N '47); and Dorothy Terry Leonard (N '45). On Kauai there was Tom Okuma who studied here a year ('43-'44); and on the big island of Hawaii we were met at the airport by Dick Wong, a summer student here in 1944, and entertained by Francis Endo (A '25) in his Japanese parsonage. The Paul Morimotos and Dean Bembower represent Hawaii in our student body.

In Japan we had several visits with Sakae Hayakawa (A '41), Kozui Tomoi (N '19), and were driven over Yokohama by John A. Foote (N '12), Secretary of the Japanese Baptist Mission.

In Shanghai, China, we saw Dr. T. K. Van, a graduate student here in 1947; Albert F. Ufford (N '05), our well known missionary at Hangchow; and Loren Noren (N '44) at Swatow. The Wilson Chens and Henry Chao represent China in our present student body.

In Beirut we were the guests of Horace McMullen (A '38), President of the Near East School of Theology, and served on his summer faculty at a pastors' retreat in the Lebanon mountains. At Istanbul we had a nice visit with Floyd Black (A '17), President of Robert College. In our World Council party in Germany was Carrol Morong (N '35), and at Amsterdam we saw the following alumni: "Bill" Keys (N '35); "Ed" Chandler (A '33); Charles Seasholes (N '23); and Horace M. Taylor, a student here in 1936. Of course we saw Roger Fredrikson (N '48), Professor Roger Hazelton, and also Douglas Horton.

Lack of space forbids extended comment, but we would like to add a list of "adopted alumni" who for various reasons are close to the school: William Axling, veteran Baptist Missionary, Tokyo, and beloved here in Newton Center; Miss Grace Boynton, Yenching teacher, sister of President Boynton of the Andover Trustees; the Raymond Blakneys, Peiping, whose son, Charles, entered Andover Newton this year; Mr. and Mrs. Reynolds, parents of Ralph (N '48); Mrs. Malmborg, Riverside, whose son, Harold, is now at Andover Newton, and of course the wives of alumni.

As I reflect upon the world wide work of our alumni, the implications of the Great Commission come alive. The tragic plight of the nations of earth is due to "man's disorder." But this outward disorder springs from an inner disobedience to the divine will and way. I feel

more strongly than ever that men must get right with God. There must be a larger outlook, a fresh point of view, a new mind, a pure heart, in short, we must be born again. As disciples, the nations must sit at the feet of that Man whom God hath ordained. This is the design of God, Who is not willing that any should perish. Redemptive love manifested at Calvary is the sole dynamic adequate to the needs of men.

The solemn charge of Christ is to disciple all nations. The vastness and urgency of that task staggers us as we contemplate materialistic America, demoralized Japan, war-torn China, divided India, seething Africa and prostrate Europe. Yet we must obey the charge. Now is the day of salvation. The Holy Spirit will multiply our efforts in ways beyond our knowledge, if only we rise up out of our lethargy and despair to publish Glad Tidings. Already, a World Church is emerging, which seeks unity for service. Under God, the Ruler of history, the present disorder may be the birth pangs of a better day.

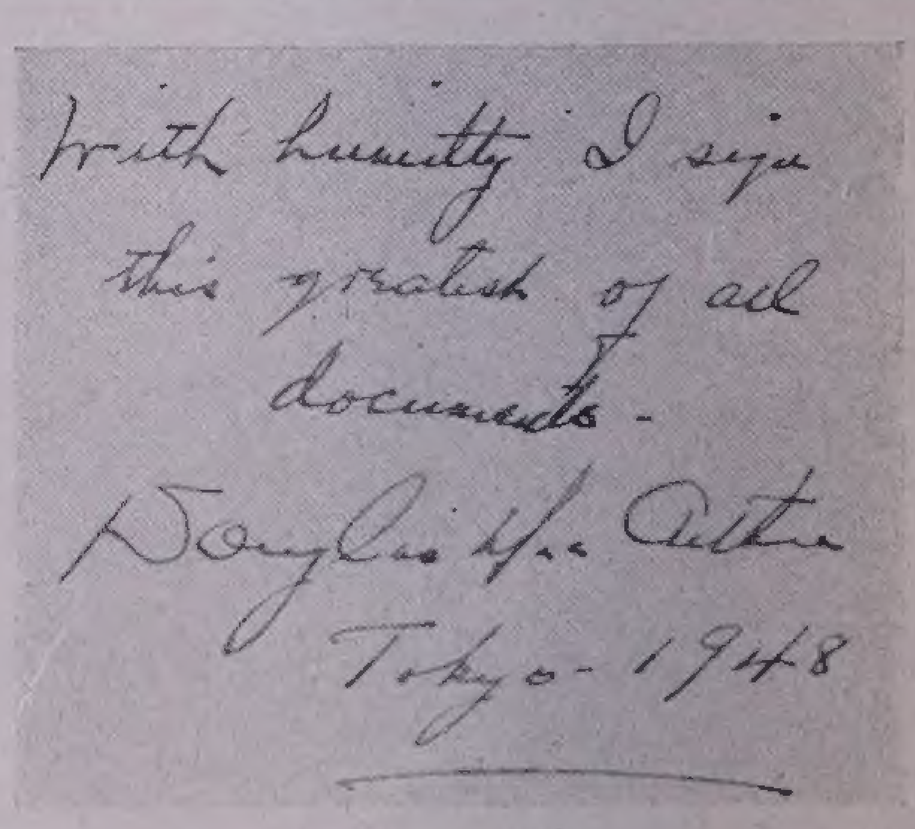
In the light of the Great Commission the world task of our school becomes increasingly clear. The missionary traditions of Andover and Newton both inspire and shame us. Missions is not a museum, but a mandate. We must hand on the torch. Adoniram Judson and Hiram Bingham cannot be made perfect apart from us. Our school may well be proud of the men and women in recent years who have gone to the ends of the earth.

But we must do more. Happily, our present student missionary committee planned a convocation on November 10 when we considered the world scene, and, in particular, devised ways and means of sending clothing, books, and Bibles to Japan. Already faculty and students have made contributions. During the second semester a missionary emphasis week will be observed similar to those held in previous years, when the call will be sounded for missionary recruits.

At present there are twenty students here who constitute our internationa group, including the five from Canada. I only our readers could hear their stories as they have been told on the Hill! These students not only add much to the common life of the school, but are in the vanguard as we march forward in obedience to the mandate of the Great Commission. Let me mention their names: Henry Chao, Wilson and Jean Chen from China; Mr. and Mrs. Malcolm Davie, Mr and Mrs. Hartley Johnston and Morris Macfarlane, Canada; Rev. and Mrs. Nils Engelsen, Norway; Vasil Istavridis, Turkey; Rev. Hiroshi Izumi, formerly of Japan; Rev. Kola Poliah Jerome, South India; Valdeko Kangro and Kaljo Raid, Estonia; Rev. and Mrs. Paul S. Morimoto, Hawaii; Rev. and Mrs. A. L. Teikmanis, Latvia.

Andover Newton, now as of old, is ready to obey the command of Christ to disciple the nations.

Gen. MacArthur's autograph in Dean Dabney's Testament after approving the Dean's Mission in Japan.



(Courtesy of the Massachusetts Bible Society.)

PANTS FOR PREACHERS

Dean Dabney is conducting a "Pants for Preachers" and "Testaments for Theologs" campaign which is already assuming large proportions. The ministers of Japan desperately need dark trousers for pulpit attire; they are also eager for copies of the Revised Standard New Testament, which through the courtesy of the Massachusetts Bible Society, may be bought for them for $1.00. Mail contributions and clothing to Mr. Charles H. Osgood, 215 Institution Avenue, Newton Centre 59, Mass.

CONFERENCE ON THE CHRISTIAN MINISTRY

On April 22-24, 1949, the weekend after Easter, a conference on the ministry will be held at the school, similar to the one so successfully held on the Hill last April. The purpose is to reach superior college men who as yet have not committed themselves to the ministry, but who ought to have the matter of vocation presented to them. Our alumni will hear more of this later, but just now they are requested to forward to the Dean the names of any promising college men who should be invited to this important conference.

Address Dean Vaughan Dabney, 210 Institution Avenue, Newton Centre 59, Mass.

AMONG THE FACULTY

President Tribble's engagements this fall include the following: Massachusetts Baptist Ministers' Retreat on the Hill; Massachusetts Congregational Conference, Wilbraham; R. I. Baptist Ministers' Retreat, Block Island; Boston South Association; Merrimac River Association; Boston West Association; Boston University School of Theology Preaching Conference; Baccalaureate sermon at the Bowman-Gray School of Medicine, Winston-Salem, N. C.; Religious Emphasis Week, Florida State University, Tallahassee, Fla.

Dean Dabney: Hyde Lectures at Andover Newton; Enoch Pond Lectures, Bangor Theological Seminary Convocation; Midwestern recruiting trip; visits to seminaries in behalf of the Congregational Commission on Evangelism.

Prof. Berkeley: Meeting of the Board of Managers, Northfield Conference of Religious Education; course on Old Testament, Wednesday evenings, Newton Centre Baptist Church; course for student wives on the Hill, Monday evening.

Mr. Billinsky: Conventions of the American Psychological Association, the Association of Protestant Hospital Chaplains, the American Protestant Hospital Association, and the American Hospital Association; Fall River Ministerial Association; Conference of the American Association of Statisticians.

Prof. Brush wrote the pageant for the 125th anniversary of the founding of the Connecticut Baptist Convention, and saw it produced in Hartford on October 21; addressed the Maine Council of Churches; spoke at Gandhi Birthday Celebration, Vedanta Center, Boston.

Dr. Fallaw: Religious Education Seminar, Charlotte, N. C.; Institute on Christian Family Living, Atlanta, Ga.; Congregational Religious Education Conference, Cleveland; International Council of Religious Education, Columbus.

Dr. Ferré: Convocation, Mission House, Evangelical and Reformed Seminary, Plymouth, Wisconsin; Chairman, Boston Section, Institute of Religious and Social Studies; Religious Emphasis Week, Deni-

son University; New York State Pastors' Conference, Syracuse; Cole Lectures, Vanderbilt University, Nashville, Tenn.

Dr. Gezork: N. H. Baptist Convention, New London; Massachusetts Baptist Youth Convention, Malden; New Jersey Baptist Convention, Camden; Mass. Baptist Convention, Malden; Protestants' Reformation Day Service, Providence; 100th Anniversary, First Baptist Church, Clarksburg, West Virginia; Mt. Holyoke, Yale, Brown, Wellesley, Cornell, Groton School; Calvary Baptist Church, Washington, D. C.

Dr. Gilkey: Wabash, Williams, Virginia Union, Bates, Cedar Crest, Syracuse, Wheaton, Harvard, Union, Sampson, Northfield, Emma Willard; King's Chapel; South Congregational Church, Concord, N. H.; Mt. Carmel Baptist, Richmond, Va.; South Congregational, Springfield; Brick Presbyterian, Rochester, N. Y.; Methodist, South Yarmouth; Union Thanksgiving Service, Worcester; First Congregational, Harwich.

Dr. Guiles: Meetings of the American Psychological Association, of which he is a Fellow; Massachusetts Baptist Ministers' Retreat at the School; entertained State Congregational Laymen's Committee at his farm in Princeton; Baptist Ministers' Conference, Tremont Temple, in the interests of the N. E. Baptist Hospital; Second Baptist Church, Holyoke; Earhart Foundation Meetings, Ann Arbor, Mich.; visit to the following New England colleges: Dartmouth, Middlebury, University of New Hampshire, University of Vermont, University of Maine, Colby, Bates, Bowdoin.

Dr. Hazelton: Addresses on the Amsterdam Conference: Framingham and Newton churches, Suffolk West Association, Andover Association of Congregational Churches, Belmont Council of Churches, Episcopal Theological School; Colby, Amherst, Keuka; Interseminary Conference, Boston; Student Christian Movement Faculty-Clergy Conference Northfield.

Mr. Illingworth: Doing a highly creditable piece of work instructing in Speech on the Hill, in addition to teaching at Clark University.

We regret to announce the illness of Mr. Knight, which has placed him in the N. E. Deaconess Hospital, but gladly announce that he is improving.

Mr. Maclean: Carries out in First Church, Newton, what he teaches on the Hill about Church Music. There are three Andover Newton choirs this year.

Considerable interest is being shown in Dr. Minear's historical novel, THE CHOICE. This centers around the life of Clement of Rome, and a special edition is being used as a high school text in the new Westminster (Presbyterian) curriculum. Over 5,200 Presbyterian churches and 600 others are using it as a high school text. In all, over 77,000 copies of the text and trade edition have been sold to date.

Dr. Pierce: Devotes most of his time to serving as head of the History Department and Dean of the Chapel at Emerson College, Boston; offers one elective on the Hill.

Mr. Scammon: Institute of Churchmanship, Lowell; meetings of the Society of Biblical Literature and Exegesis, New York City.

Dr. Tuck: Enjoying a well-earned Sabbatical semester. Address: Greene, Maine.

AMONG THE ALUMNI

1891

Addison B. Loring now makes his home in Burlington, Vt. He is 83 but still supplies churches.

1893

On October 17 William T. Green celebrated the 55th anniversary of his ordination. He is pastor of the Natick, R. I., Baptist Church—his only pastorate.

1898

Elmer E. Scates, Enosburg Falls, Vt., celebrated the 50th anniversary of his ordination in November.

1899

We regret to announce the passing of Markham W. Stackpole, Andover '99, on March 17, 1948. Most of his ministry was connected with two great schools, Phillips Andover and Milton Academies.

1901

President Emeritus Everett C. Herrick continues his work as a member of the staff of the First Baptist Church, Newton Centre; he has been invaluable in the period in which the church has been calling a new pastor. His memoirs, entitled "Turns Again Home," which will include the full story of the affiliation of Andover and of Newton, will be published by Pilgrim Press in the spring.

1902

Joseph C. Robbins, pastor of the Church in the Garden (Baptist), Garden City, Long Island, is raising funds for a new church edifice.

1908

Robert H. Pratt is living at 2247 South 76th St., West Allis, Wis.

1912

Ernest L. Converse is pastor of the Baptist Church, Florida, Mass., after completing almost twenty-five years of service as Superintendent of the N. H. Anti-Saloon League.

1913

John M. Maxwell, North Bennington, Vt., took a trip to Ireland last summer. He is president of the Vermont Baptist Convention.

1917

Chester F. Wood is pastor of the First Baptist Church, Waltham.

1918

Norris E. Woodbury began his work on October 1 as pastor of the Baptist Church, Granville, Mass.

1923

Edwin L. Thornton, North Springfield, Vt., recently elected President of the Vermont Church Council, is one of four pastors in the state whose churches have received the Achievement Award from the Board of Education and Promotion for five consecutive years.

1924

Egbert C. Prime's church (First Baptist, Pawtucket, R. I.) sent 447 pounds of clothing to Overseas Relief between April 25 and October 1, the second largest amount from any Baptist Church in the state.

1925

George F. Currier began his work on October 1 as pastor of the Baptist Church, Melvin Village, N. H.

1926

Mildred B. Huffman recently celebrated her 20th anniversary in the parish of East Winthrop, Maine. The community made her a gift of over $600.

1927

Frederick R. Bruce is pastor of the First Baptist Church, Nyack, N. Y.

Norris T. Morton, Chaplain, U.S.A., re-

ports church attendances of over 1800 in June in his services in Giessen, Germany.

1928

Ruben Marc was in the States for a visit during the early part of the year. He has done a fine work as pastor of the First Baptist Church, Port-au-Prince, Haiti.

Perry Jackson continues to carry on his successful work among the Indians with headquarters at Clemenceau, Ariz.

1929

Elmer G. Hall is on furlough from his work at the Ecole de Pasteurs et d'Institeurs in the Belgian Congo. His permanent address: American Baptist Foreign Mission Society, Kimpese via Matadi, Belgian Congo, Africa.

1931

James P. Wesberry is launching a campaign for a new church edifice for Morningside Baptist Church, Atlanta, Ga.

1932

H. Glenn Payne was recently elected Director of Christian Education of the Massachusetts Baptist Convention.

1933

A. William Loos, Education Secretary of the Church Peace Union, recently wrote an excellent study book of the Russian question, TWO GIANTS AND ONE WORLD (Friendship Press).

Everett A. Sherwood begins work on January 1 as pastor of the First Baptist Church, New Haven, Conn.

Thomas P. Warfield has accepted the call to become pastor of the Clinton Heights Community Church, Rensselaer, N. Y.

1934

Harold C. Bonell, now settled in his new parsonage in Portland, is working o a project in Kennebunkport connecte with the settling of Displaced Persons.

Lon B. Knight, pastor of the Baptis Church, Eatonton, Ga., is on the Adminis trative Committee of the Georgia Baptis Convention.

Harry H. Powell, Bethany Baptis Church, Pawtucket, was General Chair man of the local committee arranging fo the 10-day Crusade for Christ throug Evangelism in November.

1935

Gerald M. Kendall recently becam pastor of the Union Congregationa Church, Upper Montclair, N. J.

Carrol O. Morong is pastor of the Firs Baptist Church, Mt. Vernon, N. Y.

Levering Reynolds, Jr., received hi S.T.M. at Harvard Divinity School i June.

1936

Elizabeth F. Tibbals is a member of th Editorial Staff of the Board of Educatio and Publication of the Northern Baptis Convention.

1937

George D. S. Kelsey fills an im portant post as Associate Executive Sec tary in Field Administration of the Federal Council of Churches of Christ i America.

Serving in the Board of Directors o the Ohio Baptist Convention is John H Shanley of the Baptist Church of Coshoc ton.

J. A. R. Tingley serves as field secretary of the British and Foreign Bible Society in British Columbia.

1938

John G. Clarke, Associate Pastor, Firs Baptist Church, Knoxville, Tenn., i working on his Ph.D. at the University of Tenn.

Walter L. Cook is now pastor of the First Baptist Church, Bangor, Maine.

On October 10, Lilian Eubank was married to Walter M. Van Nort in New York City. They are making their home at 4514 Alhambra Circle, Coral Gables 34, Florida.

Frederick R. Knox, Chester, Vt., attended (with his family) the National Rural Pastors' Planning Conference at Green Lake, Wis., last July.

Claude E. Scarborough is pastor of the Baptist Church, Tryon, N. C.

1939

Edward M. B. Wheelock is field secretary of the British and Foreign Bible Society in New Brunswick and Prince Edward Island.

Junius Martin recently became Rector of All Saints Episcopal Church, Brookline.

1940

Gordon DeW. Barss, ex '40, is on furlough from his missionary work in India.

James R. Bryant, for many years connected with public relations and labor-management questions at Star Market, Newtonville, is going into business for himself at Pensacola, Fla.

Clinton Condict concluded, at the close of the calendar year, his work as head of Christian Work, Inc., at the University of New Hampshire.

Kathleen Shannon Hanna is on the Hill until the first of December doing some special research in the field of Pastoral Psychology.

Harry H. Kruener is pastor of the First Baptist Church, Granville, Ohio.

W. Stanley Pratt, First Baptist Church, East Providence, was recently presented with a new automobile in appreciation of his leadership in the church and community.

1941

Robert W. Coe, Jr., received his S.T.M. at Harvard Divinity School in June.

Phillips B. Henderson is minister of Christian Education, First Baptist Church, Pittsfield, Mass.

Oscar W. Olsen, Jr., pastor of the First Baptist Church, Norwood, is leading his church in celebrating its 100th Anniversary in November.

1942

Paul Focas Cross (Focas Stavrianos) is minister of the Bay Shore Congregational Church, Long Island.

Thomas F. Freeman received his Ph.D. at the University of Chicago this year.

Charles W. Griffin is pastor of the First Baptist Church, Glenside-Wyncote, Glenside, Pa.

In November Lester C. Revoir led his church, the United Baptist, Newport, R. I., in its 310th anniversary of the Baptist witness in Newport.

Lionel A. Whiston, Jr., teaches in the department of religion at Catawba College, Salisbury, N. C.

1943

Herman N. Benner, Minister of Education of the First Baptist Church, Denver, Colo., is Vice President of the Denver Ministers' Council and representative of the Denver Council of Churches on the city Welfare Council.

Phyllis L. Benner is on furlough from her work under the American Baptist Foreign Mission Society in Leopoldville, Belgian Congo, Africa.

Samuel E. Stumpf, recently awarded his Ph.D. at Chicago, began work in September as Assistant Professor of Historical Theology at Vanderbilt University, Nashville, Tenn.

The "Mexican Journal" of Orlando and Phyllis Tibbetts continues to be highly interesting and informative. Orlando is General Missionary for Mexico of the American Baptist Home Mission Society,

with headquarters at Mexico City. He is also President of the Baptist Seminary there.

1944

Raymond A Gray and family sailed in October for Cristobal, Canal Zone, where he is pastor of the Gamboa and Cocoli Union Churches of the Panama Canal Zone. This appointment is under the Federal Council of Churches.

Charley L. Peeples is pastor of the Congregational Church, Hamden, Conn.

Walter R. Van Hoek recently became Minister in charge of Christian Education at the Hyde Park Baptist Church, Chicago.

1945

M. Allen Gibson is pastor of the United Baptist Church, Chester, Nova Scotia, and was recently reelected secretary of the Maritime Baptist Institute.

John A. Hawkins serves as Chaplain at the U. S. Naval Hospital, St. Albans, Long Island.

Edwin D. McLane, Minister of Education of the United Church (Congregational), Bridgeport, Conn., has received his M.A. at Teachers College, Columbia.

1946

William D. Goble began work in November as pastor of West Haven Baptist Church, Conn.

Thomas E. Moye is pastor of the Federated Church, North Stonington, Conn.

1947

Noah S. Brannen recently became pastor of the Baptist Church, Deep River, Conn.

Jean M. Greer's church, First Baptist, Hawkinsville, Ga., has made an unusually fine record for benevolent giving.

On Sunday morning, April 18, a second daughter, Joan Frances, was born to Robert and Lois Midgley, Green River, Wyo.

John F. Oliver and Margaret announce the birth of a son, John F. III, at Accomac, Va., on February 17.

1948

William A. Bradley, ex-'48, continues his study in Edinburgh.

John C. Carroll is one of three ministers on the staff of University Congregational Church, Seattle, Washington.

Gerald H. Grotey was recently called to the pastorate of the First Baptist Church, Jerseyville, Ill.

Richard B. Hardy, S.T.M. '48, has led Memorial Baptist, Pawtucket, R. I., in the entire renovation of the church sanctuary.

The thesis of Warren H. Johnson, S.T.M. '48, was printed in full in the November CHRISTIAN REGISTER, under the title, "The Current Preaching of Unitarian Ministers, With Particular Reference to their Use of the Bible."

Ronald H. Noble is Assistant Minister, First Baptist Church, Moncton, N. B., where I. Judson Levy, '37, is pastor. Ronald was recently elected president of the Maritime Religious Education Council for the coming year.

HEWETT LECTURES

At Andover Newton Theological School

March 15, 16, 22, 23, 1949

Father George Florovsky

Professor of the Russian Theological Faculty in Paris

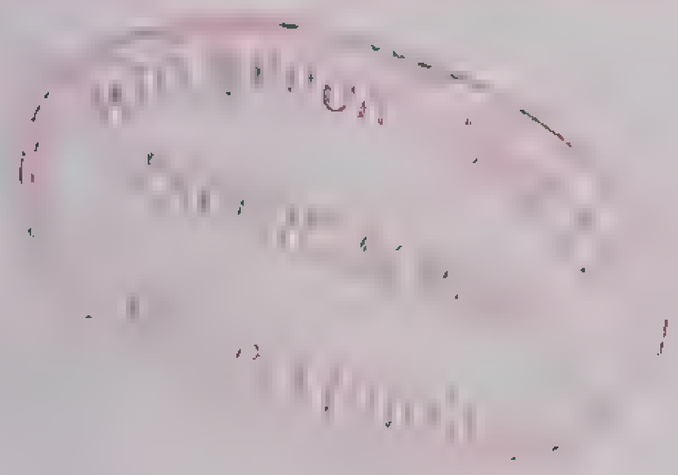
will give four lectures on the general topic,

"The Eastern Tradition"

LEVEL
ONE

Andover Newton Theological School

Bulletin



Prof. James P. Berkeley

Number

Newton Centre, Massachusetts
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PROFESSOR JAMES P. BERKELEY

By PRESIDENT HAROLD W. TRIBBLE

Dr. James Percival Berkeley entered The Newton Theological Institution in 1905 and graduated in 1908 with the B.D. degree. After a year of graduate study, he accepted a position on the faculty as Instructor in the Biblical Departments. In 1914 he went to the Universities of Glasgow, Manchester and Oxford for a year of special studies, returning to Newton in 1915 to become Assistant Professor in the Biblical Departments. In 1919 he was made Professor of Religious Education, which position he held until 1942 when he was appointed Professor of Old Testament succeeding Professor W. N. Donovan.

Through all these 40 years he has rendered invaluable service in teaching a great host of young men and young women who have become ministers, missionaries and educators in various relationships with the Church of Christ around the world.

It is the policy of this school that professors retire when they reach the age of seventy. In Dr. Berkeley's case, however, the trustees have voted to extend his service another year. He has been asked to serve in his present capacity during the school year 1949-1950. On behalf of the trustees, faculty and students I am very happy to announce that he has agreed to do so.

"CALLED SAINTS"

(A Chapel Talk by Professor Berkeley)

"Paul called apostle to called saints." I Corinthians 1: 1, 2.

Christians today do not think of themselves as saints. "I do not pretend to be a saint," would be a typical reaction. This term, so characteristic of the New Testament Church, has suffered serious devaluation. Its original image and superscription have been well-nigh obliterated and we have come to apply it to persons of exceptional piety who merit superior classification. Contrast with this the statement of James Denney that a Christian who says, "I am not a saint," does not take his Christian life seriously.

In the early church this word had a really spiritual and Christian significance which should be recovered in our thinking whether we can use the term of one another or not. The fact is that we fail to appreciate what our Christian Fellowship means until we think of ourselves as saints in the New Testament way. Let us go back to the early church where the term "Christian" appears hardly ever and observe what "called saints" were.

We find that Paul addressed letters to "called saints" and in that term included the whole company of the church he addressed. The word is used in the plural, not in the singular; it was inclusive, not exclusive. Many faults appeared among those "called saints." Some were mature and some immature. A good deal of the old pagan life clung to these men, now followers of Jesus. But to Paul a church was a community of "saints" with no spiritual aristocracy of merit.

The early church did not speak of "Saint Peter" or "Saint Paul." The latter is referred to as "Brother Paul." That rings true of the idea of the Fellowship. It was not according to the spirit of the community of the saints to write "The Gospel according to Saint Matthew" and so place the writer in a class superior to the brothers in Christ. Not even the apostles receive this term as a distinguishing designation. When they are called "holy apostles" the common term for all Christians, "holy," is employed.

All Christians are saints. The term should be used for all who go to make up the community and is applicable to the individual only as "one of the saints," as a part of the whole when believers are bound together in their oneness.

The "called saints," in the New Testament, are those who have received the Holy Spirit. When we speak of saints we are speaking of the Holy Spirit. "Did you receive the Holy Spirit when you believed?" was the question put to early groups. When the Risen Son of God came to his disciples in the upper room and stood in their midst, he said to them, "Receive Holy Spirit." That gift of the Holy Spirit made this group of followers into the

Christian Fellowship. Now they were saints. It is the **hagios** spirit which makes the **hagioi.** The Holy Spirit is the personal presence and communication of God which coming to a group makes them one and all saints.

God sent forth the Spirit of the Son into our hearts so that we walk by the Spirit and live by the Spirit. The Spirit Himself bears witness with our spirit that we are children of God. There enters into the midst of the gathered group a new personal Presence, a new center of community life, a new mutual affection and shared thinking, a new common willing and thinking. The Holy Spirit is the reality which we recognize when we call Christians saints. This use of the term must not be lost.

But more than this must be said. "Called saints" are a community of believers in whom the Holy Spirit is the fruit-bearing vitality. The early Christians were aware of the presence of the Holy Spirit as the productive force at work in their midst. Paul writes of "the fruit of the spirit." What an illuminating expression! The Holy Spirit which the Christians received is that vital, personal Presence in the inner life of the community which is productive of spiritual qualities in the group life — love, joy, peace, longsuffering (long-temperedness), kindness, goodness, faithfulness, meekness, self-control.

Sainthood is not attained by self-discipline however much self-discipline may be required. The virtues of saintliness do not precede sainthood and establish it. Rather, receiving the Holy Spirit precedes the virtues and produces them as fruit. Christians are not saints because they are meek. They are meek because they are saints. The spirit of meekness is the Holy Spirit whose fruit is meekness in the Fellowship. No individual can say "I am going to be humble" and by this resolve make himself humble. Only by being receptive to the Holy Spirit operating in the group is that true and beautiful humility produced which is characterized by loving service for others.

The early Christians addressed as saints were raw, inexperienced, immature believers marked by many faults which Paul mentioned, but they had in their midst the Holy Spirit and Paul saw the fruit of the Spirit — love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Where these exist in the group life it is evident that they have received the Holy Spirit and are saints.

Paul in addressing the churches speaks of "called saints." This truth is important in regaining the New Testament idea of saints. Not "called **to be** saints" but "called saints." The translators have given the expression a sad distortion by inserting the words "to be." It is a more serious fault of the new Revised Standard Version that these words "to be" are no longer in italics but printed as though they were in the original text. "Called **to be** saints" implies sainthood as a goal to be achieved, not a present reality. But Paul addresses his fellow Christians as saints now,

saints because they had received the Holy Spirit. There are three kinds of saints in the world. First, the self-appointed saints who lay claim to having attained to the superior standing of saint-hood—they are not "called" but claim the merit. Second, there are the saints elected by some authority which claims the power to canonize. Third, there are those whom God has called out of darkness into the Light. The status of the "saints" is in the grace of God. The word designates an enduement not an attainment. Because Christians are "called saints" the designation is assumed with no pride but in humble gratitude to Him who called us.

This puts the Christians under peculiar obligations and removes any pretensions. If the Holy Spirit is productively present in the Christian community the members have at hand the greatest resource in human life. What may take place in the group and does take place where those who have the fruitbearing Spirit give themselves to this vital Presence! So Paul beseeches the members of the church "to walk worthily of the calling wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace; one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ." (Eph. 4:1-7.) Here are the amazing riches which come with receiving the Holy Spirit. All this comes to immature, imperfect, erring saints. They are the ones who can realize on all this. They are not saints because they have already obtained or are already made perfect. There must be a perfecting of the saints and they press toward the goal of the call because they are "called saints." The obligation is not the achievement of notable individual achievement but letting the fruitbearing Spirit produce in the Fellowship love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

The "called saints" are fellow-citizens and of the household of God. The "called saints" are children of God and it is not yet made manifest what they shall be; we know that, when He shall be manifested, they shall be like Him, for they shall see Him "even as He is." The old word "saints" may be outmoded for our world because it has been so misused and we have become so sophisticated, but yet the fact remains. All Christians are saints and the one who says, "I am not a saint," does not take his Christian life the way he should. Where responsive souls will receive him, still the Holy Spirit enters in.

HOW CAN PUPILS GET AND HOLD THE ATTENTION OF THE TEACHER?

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By JAMES P. BERKELEY

In any conference of church school teachers this question is most certain to arise: "How can I get and hold the attention of my pupils?" The first law of learning is attention. Where attention is lacking, learning cannot take place; where attention is half-hearted and distracted, only incomplete learning occurs.

But let us put the question in reverse and see what we can discover. "How can the pupils get and hold the attention of the teacher?" This means that we approach the question from the point of view of our responsibility and service to the pupil. Perhaps this is the correct way to ask the question. Does the common way of asking it indicate a mistaken approach to teaching?

Psychologists have pointed out what each of us can clearly observe in ourselves, that there are three kinds of attention: (1) spontaneous, involuntary attention; (2) voluntary, forced attention; (3) free, interested attention. Let us look at each of these in the terms of our attention to our pupils. What kind of attention do we give them? Of course, our attention may be of all or any of these three types, and our teaching varies in its quality as our attention to our pupils varies.

Spontaneous, involuntary attention is the kind we cannot help giving to a pupil. It depends upon some quality or act of the pupil, and the teacher's attention turns toward the pupil in spite of himself. The attractive, forceful, noisy, mischievous and talkative persons get attention by their impact upon the senses of the teacher. They are bound to be seen, heard, and felt. Deep in every one of us lies the desire to be noticed. So, pupils are always seeking some way to register themselves upon the attention of others and, with them, the end justifies any means they see fit to employ. In such cases the attention of the teacher is involuntary and therefore he falls under the domination of the pupil and forfeits his position as leader. The attention he gives is superficial, momentary, ineffective. There are two suggestions for dealing with situations. First, the wise teacher controls his attention and does not hear or see many things. Pupils like to exercise control over teachers, get them on the go, disturb and irritate them. When a class learns that it cannot do this, the whole situation changes. Secondly, the teacher should provide good ways in which a pupil can register himself in the minds of others and secure proper recognition.

The second kind of attention, voluntary and forced, arises from a conflict in the mind between two objects vying for attention. Interest may pull in one direction and duty call in

another. The result is a divided, distracted mind. All teachers have experienced this in relation to their pupils and know how distressing it can be. This is especially true of those who teach from a mere sense of duty or necessity and really do not care deeply for the pupils. This state of mind produces tension with the teacher. It develops irritation, nervousness, anxiety, temper, discouragement and fear and spoils the teacher-pupil relationship. The pupil has not really got the attention of the teacher. One factor in such inattention of the teacher is his absorption in self, in his own success or failure. Often a teacher goes to a church school class with a desire to dominate the minds of the pupils and bend their thinking to his own. His attention is self-centered, not pupil-centered. Again, the teacher prepares a lesson as a lecture or with a hard-and-fast outline which he attempts to carry through in definite order by force and awkwardness. Such teachers are disturbed by pupil comments, questions, and interests. Pupil participation, except in the way the teacher directs, is a bother, and attention toward the pupil has to be forced. This wears on the nerves of the teacher and sets up conflict between him and his pupils. Forced, voluntary attention is one of the most common wreckers of teaching.

Welcome the third kind of attention, free and interested! In this the whole mind moves out of its own accord in the direction of the pupil. It is not compelled to do so by the pupil's impact upon the senses, nor is it distracted by other interests. The teacher becomes absorbed in the pupil by reason of a deep, intelligent, loving interest. It may have begun merely as spontaneous, involuntary or voluntary attention, but it has become free, interested attention. Back of it lie clear knowledge, understanding and appreciation of the pupils, both as a group and as individuals. The teacher who has studied the pupil carefully and learned to know him as a distinct individual with definite needs and interests can give free, interested attention. Until this happens, true Christian teaching cannot take place. In this type of attention the pupil really gets and holds the attention of the teacher, and the problem of the pupil's attention to the teacher will be solved.

"Teacher, how can I get and hold your attention?" This is the pupil's question, sometimes consciously asked, always unconsciously. When we look at teaching in the light of this question, there are certain qualities which we must recognize as necessary in the Christian teacher.

1. **A Christian teacher must be a good listener.** Attention means literally "to stretch out toward." Good listening demands the stretching out of the mind toward another person in the effort to enter his mind sympathetically. Too many who attempt to teach are not good listeners. It is more difficult to listen than to talk, for listening requires more concentrated and sustained effort, directed by sympathetic insight in a wholehearted act of unsel-

fishness. The Christian teacher must resemble a sensitive instrument, able to tune in on the deeper life of the pupil. So the Christian teacher must start with the Golden Rule of teaching, "Listen unto pupils as you would have pupils listen unto you." Be a good listener before you ask others to listen to you. Give the pupils opportunity to talk about themselves, and they will reveal those things about themselves that you need to know in order to make your teaching of the greatest value to them.

2. **A Christian teacher must be a good observer.** This means that the teacher must give the pupil systematic attention over a period of time in order to learn his behavior traits. A good teacher makes repeated, careful observation of pupils in the different situations of life, records these observations, studies them and then uses them in preparing lessons. A lesson plan based upon systematically acquired knowledge of the individuals in the class makes it possible to deal with their needs, traits, conduct, and thinking during the class period. Notice how the teaching of Jesus is always based upon accurate observation of the individual case.

3. **A Christian teacher must be thoughtful, courteous, gracious.** Paying attention to a pupil involves gracious thoughtfulness. The teacher who desires to dominate and is anxious to get and hold attention directed to himself very easily becomes impolite, for he is in a self-centered state of mind. That being the case, he tends to become irritated, sarcastic, nagging, thereby setting up a situation that defeats his teaching. But the teacher who pays attention to the pupil cannot fail to show Christian behavior. Read through I Corinthians 13. Courtesy in the pupil is begotten of courtesy in the teacher, graciousness is produced by graciousness, and attention by attention.

4. **A Christian teacher keeps alert.** Attention costs something. This free, interested, thoughtful, gracious attention comes only at a real price. Consider what attention means.

Attention demands:

The direction of interest.
The focusing of the mind.
The selection of an object.
The exploratory activity of the mind.
A goal and a plan.

If the teacher attends to the pupil, he has a stake in the pupil. The pupil becomes one of his values in life. The teacher's interest rests upon his heart and fills his memory. That price he must pay.

Attention means the concentration of the teacher's spiritual resources to serve the pupil; it is the mobilization of all the teacher has: alertness, cleverness, ability, knowledge, experience.

Attention must be discriminating. Wise indeed is the teacher who combines the virtues of the three little monkeys and knows what not to see, what not to hear, what not to say. Wiser is the

teacher who by the deep insight of faith notices the things of greatest significance and promise in the pupil and directs toward the resources of his interest. That is a price he must pay.

Attention has a goal and a plan. It is a goal- and plan-making activity. The teacher always must attempt to visualize and clarify the desirable goals of the pupil's life and plan how to serve these ends. "Paying attention" — that is the language of lovers. And only those who love know just what it means. The attention that the pupil gets and holds from his Christian teacher signifies Christian love. Attention of this kind suffers long and is kind, envies not, vaunts not itself, is not puffed up, does not behave impolitely, does not seek its own ends, is not provoked, does not take account of evil, does not rejoice in unrighteousness but rejoices with the truth, bears all, believes all, hopes all, endures all, and never fails.

Do your pupils get and hold your attention, in the deep meanings of the word? Start working at this end of the problem. Consider **your** responsibility; then getting and holding **their** attention will have a different meaning.

ONE GOD, ONE WORLD, ONE DESTINY:

THE MESSAGE OF THE SECOND ISAIAH

By JAMES P. BERKELEY

"O thou that tellest good tidings,
Get thee up on a high mountain."

Chapters 40-55 of the book of Isaiah are a high mountain. Only at the cost of hard, prolonged effort can one ascend to its mighty elevations, but arriving there the whole vista of God's revelation in the Old Testament stands out in clear perspective while the promised land of the New begins to come into view. In these chapters we are given a definite unit of God's revelation which demands our attention. Here is a message so relevant to the present situation that it becomes a part of the message required in the preaching of our age.

This book which we call the Second Isaiah is just beginning to come into its own. Like the polished shaft hidden in the quiver, mentioned by the prophet, these chapters have been kept within the roll of the great Isaiah of the Eighth Century. But now this unique writing is being apprehended in its own character as God's revelation, through the most profound and gifted mind of the Old Covenant in the most significant crisis previous to Jesus. Out of its hiding in the canonical arrangement, of prophetic collections, Isaiah 40-55 is emerging fresh, vigorous and imperative.

Here is the Voice of God.

This prophecy is addressed to a definite historical situation. It deals with life. No mystic or philosopher, withdrawn from life and contemplating it as a spectator, wrote these vital words. He was the most contemporaneous man of his times, alive in all his being to what was actually taking place. More clearly than any other person of his generation he saw and grasped the world shaking events which were taking place with such stunning swiftness. In the Second Isaiah we are addressed by the cosmic minded seer. Here is the first ecumenical prophet. He still stands way out in the vanguard of one world thinking. The Voice of God still addresses us in these far-seeing imperatives of one God, one World, one Destiny. For its own salvation our generation must hearken to, and go forward with, this prophet. The unnamed prophet of the exile got up on a high mountain and there he still heralds God's tidings, an imperative word to the whole world from the rising of the sun to the isles of the sea.

The times of the Second Isaiah witnessed the passing of an old order and the dawn of the new. The ancient world was coming to its end. The new civilization which has continued down to the Atomic Age was getting under way. This prophet saw the time of crisis and change with such comprehensive understanding that the thrilling equation of this book is One God, One World, One Destiny. When this revelation was spoken, about 540 B. C., it was surprisingly, astonishingly new. "Behold I am doing a new thing." How true this was both in the prophecy itself and in the historical events. So far beyond contemporary thinking was this that men found it strange to their understanding and believing. For, while this prophet spoke directly, pertinently, forcefully to the situation of his day, he so far transcended its ways of thinking that it was left for the generations to come to apprehend his meaning. To the people of his day his word was a stimulating summons at the time of the fall of Babylon but had such a deeply penetrating newness that they could not comprehend it by the lesser truths of their level of thinking. Only when the greater fulfilment came in clearer lines in Jesus could the clue be found to this singular and lofty message. And today, when, in the world crisis, the idea of One God, One World, One Destiny is being forced upon our thinking, the voice of God in this book has imperative relevancy making it urgent that the present day preacher, at the cost of hard, prolonged labor get up upon this high mountain and proclaim its tidings.

We speak of the message of this book, in its revelation of God, as monotheism. Such it is formally, theologically. In these chapters for the first time in history the idea of one God is stated explicitly, clearly, in all its implications. Those who speak of monotheism in the prophets earlier than the Second Isaiah read back into those messengers that which seems to the interpreter to be a logical presupposition. Although monotheism is not

found stated nor employed in the messages of the eighth-century prophets it is assumed frequently by commentators as logically implied. Then it is termed practical or ethical monotheism, terms which cannot be defined in any clear way. This method of reading back into the consciousness of prophets what seems to the interpreter to be a logical necessity is not valid. We ought to recognize and state in its full force the fact that in the Second Isaiah a prophet first became clearly conscious of the one and only God and that for the first time proclaimed this truth as a faith by which to think, understand and act in a definite world crisis. That is a high point in revelation and in man's thinking.

"Monotheism" is not a satisfactory word for interpreting the Second Isaiah although we speak of his message as being monotheistic. This is a Greek philosophic term denoting a theory of reality. Neither this word nor an equivalent is found in the Old Testament. The Second Isaiah does not think nor speak as the philosopher does and therefore the philosopher's term is not suitable here. Our growing discontent with this word has been emphasized recently by Martin Buber in his valuable book on Moses (pp. 7, 8). There he records his conviction that it is a fundmental error to suppose that "monotheism" can indicate what we find in the revelation of God in the Old Testament. Such terms, he points out, do not have religious value because "they reflect views of the world and not views of God." What we find in the Second Isaiah is God's own self-disclosure, not the philosopher's reasoning about God. This corresponds with the experience of Job, that other profound messenger of God, "I had heard of Thee by report, but now mine eyes have seen Thee." In these two books there is no philosophic argument by which a writer seeks to arrive at a monotheistic concept nor any system of logic by which another mind is to be convinced. Rather there is direct knowledge of God in his act of communication.

The core of these revealing chapters is God's direct pronouncement

I AM HE!

So God confronts man in self-communication. He is the addressing God who is his own witness. "I am the first and I am the last: and besides me there is no God."

The full force of this divine assertion is obscured by the form in which our text is printed with its close packed format wherein the words of supreme importance are on a level with all the rest of the matter. This expression, I AM HE, should be in bold print to catch the attention and receive the proper emphasis. It should be printed in a way to demand that we pause and give heed. In these words someone is speaking directly to us. We must not hurry on but should pause, hearken and become at-

tentive to the personal presence, as did Moses at the burning bush. In these words there is divine-human encounter, the I-Thou reality. This is none other than the presence and voice of God. How different this is from a philosophic concept, the product of logic laid before the mind for its judgment.

A series of these divine declarations which make the main recurring theme of the book will help one to enter into the nature of this message so full of revelatory riches.

I AM HE.

I AM YAHWEH.

I AM GOD.

I AM GOD, AND THERE IS NONE ELSE.

I AM HE; I AM THE FIRST AND THE LAST.

Through all these chapters in all their words there is one Voice, one Presence, one Declaration. God, the One and Only God, is the addressing one. Before Him all pretense must flee away and all unrealities evaporate in emptiness. Babylon with its haughty conceit of power shouting boastfully, "I am and there is none else besides," the Chaldean astrologers making their vain prognostications, idols, ridiculous, inane — all are cast out and one authentic voice remains, "I am He!" God, present and communicating, is making Himself known, awakening the attention of man and summoning him to meet the One God of the universe.

This spiritual reality of the Voice is the truth of these chapters. Only as we hear and respond to the divine initiative in direct address do we find what these chapters purport to be. As a very remarkable historical document to be studied critically, the Second Isaiah is of decided interest. As the record of the thinking of one of the geniuses of our race it deserves our study. But what was thought by a genius of the sixth century B. C. does not give the truth of this prophecy. Only in response to God's presence and communication do we find what this book can mean to our day. The speaking, addressing, self-revealing God is the reality of Bible religion!

Another unique pronouncement in these chapters is,

I AM YAHWEH!

The significance of this declaration is obscured in our English Bible. The ordinary translation, "I am the Lord," fails to express what the Eternal is revealing in this expression. Our

minds must get over into the semantics of this name Yahweh. This precious and holy name, so warm and vital with meaning for the true Israelite, this name freighted so heavily with all the history of Israel. We ought to sense its connotations and learn to pronounce it reverently, thankfully, joyfully and meaningfully as we join with the prophets and psalmists in using it.

God, the eternal, the one God of time and space, chose this name to use as His name in revealing Himself.

I, EVEN I, AM YAHWEH.

I AM YAHWEH, AND THERE IS NO OTHER;

BESIDES ME THERE IS NO GOD.

Instead of a statement about God or a definition, a name is used in direct, arresting address. There is a significant difference between the indirect statement about God, "God is the omnipotent, omnipresent, omniscient" and the direct personal address by God, "I am Yahweh." This is a distinct feature of the Second Isaiah.

This name Yahweh is not to be understood from the researches of philology or archaeology, however valuable they may be. The name Yahweh is packed full of history. When we go back to deliverance from slavery in Egypt, we read of God's Act and Name. The Act of Deliverance and the revealing of the Name constituted one moment of divine self-manifestation. The Act gave the Name its meaning; the Name expressed the significance of the Act. It was not pertinent to the situation of these oppressed slaves to give them a doctrine about God. Their need was God's act of Salvation. This was real acquaintance with God. Because the name was associated directly with the act of deliverance God was able to project Himself meaningfully into the life of the Hebrews. In the circumstances of the Hebrew tribes in slavery, a declaration of monotheism would not have been understandable nor would it have been evocative. The commandment, "Thou shalt have no other gods before me," recognized that these people were enmeshed in the fabric of polytheistic society. The motivation for obedience to this command was not in a declaration of monotheism but in God's own glad-tidings. "I am Yahweh thy God, who brought thee out of the land of Egypt, out of the house of bondage." This motive for enthusiastic, single-hearted loyalty to the one who had shown Himself to be their Savior was pertinent, understandable and dynamic. It could and did remain vital in the psychic life of this people. In the act and the name, God became historically real to these people as their Savior and Judge, Redeemer and Chastiser, a fearful and dread presence and yet their rock and refuge.

In this tribal God of the mountain, this lesser deity among

many great deities, the Eternal came and dwelt among a people, full of grace and glory. In His chosen name He entered into the experience and understanding of His chosen people so that He became known to them in a very real way. It might be said, that, being in the form of the divine, God did not count His transcendence a thing to be prized, but putting it out of the count, He took upon Himself the form of Yahweh and being in fashion as a tribal deity He acted redemptively for His chosen people that they might bow the knee and confess, "Thou Yahweh, Thou art our one and only God."

When God in the Second Isaiah employed this name for His self-designation in His repeated assertions that He is the one God of the world, He used the name with all the meaning which attached to it in the historic act of His deliverance of His people from slavery and with all the deepening significance which He revealed through the prophets. The vitality of the growth of the knowledge of God from Amos to Ezekiel made the name of the God of Israel to become the name above every name in their message, even when the nation brought disaster upon itself in the exile. When the greatest world crisis came with the fall of the old civilization and the beginning of the new in the triumphant career of Cyrus, why was this name, known only to the defeated people, used for the God of the whole world? As far as any outward evidence of significance could show, Yahweh was without any tokens of divinity. Why should He even be mentioned? His chosen people, His sole worshippers were unfaithful to Him and were shamefully defeated. Theirs was a devastated land, their only city and temple were in ruins, the people were scattered far and wide in exile. How ridiculous to make any claim for this god who had been profaned so that no longer could He count as a god in the eyes of the nations and in the estimate of many Hebrews.

Why did not the idea of One God of the whole world arise in one of the empires when it attained unto world dominion? Breasted has said that monotheism is imperialism writ large. Why then did not that flash of monotheism in Akhnaton become a universal belief? The doctrine of this brilliant, radical individualist was theoretical, syncretistic and imperialistic but being without any history in a community where God might become known in act and name, this teaching quickly shrivelled and died. Why did not Ashur become sole deity to integrate his dominions when Assyria won its imperial triumph and pushed aside the seemingly insignificant Yahweh even in his own temple in Jerusalem? Why did not Marduk become the one god of heaven and earth when his Babylonian worshippers became cosmocrats and blotted out the worship of Yahweh in the devastated lands of his people? Why did not the Hebrews abandon their Yahweh as a nonentity in such calamities?

Here is the miracle.

This name of Yahweh with all that had been put into it in events of history as interpreted by the prophets was the only name which had the meaning to sustain the assertion, THE GOD OF THE WORLD. A new world could be realized only in God as revealed by the prophets of the defeated nation. Here is the amazing fact so easily missed by the superficial reader. The miracle goes unnoticed. We fail to hear the voice and do not apprehend the startling news when God says,

I AM YAHWEH!

BEHOLD I DO A NEW THING!

As we read through the Second Isaiah letting it hold our attention by its own power, we find a remarkable series of divine assertions. They are repeated again and again. They are rephrased to make ever fresh impressions. They are all direct assertions made by God as He addressed the down-and-out nation at the moment of its crisis and the world's crisis. We miss the freshness, vigor, urgency, immediacy of these proclamations for several reasons. They appear in our text crowded in compact form with no regard for their supreme importance. They have been reduced to axiomatic statements of our formal doctrine of monotheism. They are treated as "the ideas of the Deutero-Isaiah" and so are reduced to references at the foot of the page of our theology. So God's word is slighted in our attention. Now the prime fact in these sayings is this: God Speaks. "I am, I am He, There is no other, I am the first and the last. Before me there was no god formed, neither shall be after me. By myself have I sworn, the word has gone forth from my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear by my name." So God's message of his Oneness entered the world at the time of a great crisis and entered as His own declaration, not as an abstract principle, but as an historical reality. God's proclamation is the glad-tidings of this book. This knowledge of God actually speaking is the message for our day so confused in its thinking about God.

The one and only God of the whole world! That is full of implications and the Second Isaiah pronounced them. One God — then there is really one World. One God and one World — then there is really one Destiny — so declares the Holy one, he that created the heavens and stretched and stretched them forth; He that spread abroad the earth and that which cometh out of it; He that giveth bread unto the people upon it, and spirit to them that walk therein.

One God, one World, one Destiny! These terms are pertinent to contemporary fears and hopes. There is a strong feeling after "oneness" which is astir in the heart of humanity today. Our

sense of belongingness runs the whole range from a bad conscience to illusions of Utopia. To this situation the Second Isaiah is not only pertinent but indispensable. In his day military conquerors thought in the terms of one empire but they had no principle for one world and no sense of one destiny. Soon the Greeks would be thinking in the terms of OIKOUMENE, the inhabited world, the whole human habitation. So they would launch the idea of ecumenicity. But oneness is not in geographical contiguity nor in science's discovery of biological identity. The Second Isaiah found the oneness in the Voice which sounded down the ages saying, "I am Yahweh." It is God who constitutes the unity by His very nature and act of justice and kindness. The one and only God is the one who has been and is active in history according to His purpose for the whole world. He calls Cyrus and anoints Him as the political unifier of all peoples. He calls Israel to be the light of all the nations. The Second Isaiah saw a different world emerging because he heard a God different from the old deities.

The Second Isaiah, rightly apprehended, is a powerful missionary and ecumenical message. One who searches this word and lets it exercise its power becomes enthusiastically missionary. The formal acceptation of the fact that this document teaches monotheism can be utterly sterile. How different to hearken to the Voice and realize the Presence in this utterance. "I, even I, am Yahweh — and besides me there is no **Savior.** There is no God besides me, a just God and a **Savior.**" From the time of that initial act of deliverance when Yahweh brought His people out of slavery, His name meant Redeemer, Savior. Now when it was pronounced anew on the world stage of the sixth century crisis it signified Redeemer, Savior, for the whole world. To say that Yahweh is The God of the world is to say that He is acting redemptively for the salvation of the world. To believe that fact is to share that fact. It is to become redemptively minded for the whole world. When God declares, "I, even I, am Yahweh, a just God and a Savior," He joins therewith this other word, "You are My servant; I am giving you for a light to the nations that you may be My salvation unto the end of the earth." There is the summons. Academic discussions as to who is the servant can empty this divine word of its imperative. To believe that there is one and only one God, that He is that just and saving God known in the name, Yahweh, that He addresses us in self-revelation and divine imperative, means that we now have minds inspired by world mission. If reading these chapters does not stir the reader this way and does not compel him to proclaim glad-tidings from the mountain top, the reading has been by the blind and the deaf. The prophet cries to us with deepest urgency, "Hear, ye deaf; and look, ye blind, that ye may see." The servant idea is the expression of the sense of One-world Destiny, to whose consummation God's chosen are committed even to vicarious suffering.

This lively divine revelation of the one God produces oneness in the individual who hearkens, attends and responds. This marks the difference between a mere doctrine about God and God's own presence. The prophet shows integrating results in His own person. The Voice within His soul made him a servant with a united heart. His genius and native equipment were superior to any person we know in this day. Breadth of mind, fulness of information and learning, cosmic scope of interest, poetical insight and power, exuberant joy, daring imagination mark this man as one of the most richly gifted of the sons of the earth. He belongs with Plato and the author of Job in his range of abilities. All these gifts were woven into one passion by that Voice which declared in his soul, "I am He." We catch this complete integration in one of his songs.

> Sing, O heavens, for Yahweh has done it,
> Shout, O depths of the earth!
> Break forth into singing, ye mountains!
> O forest and every tree therein!
> For Yahweh has redeemed Jacob
> And is revealing Himself in Israel.

Here is a faith that is dynamic: it functions in producing oneness in the prophet's soul. This prophet was a man of one idea, but that one idea was world wide because the one God made him one in a servant passion.

This same action of God in awakening the whole hearted, total response to Himself is seen in certain kindred Psalms. "Unite my heart to fear thy name," is one of the most revealing prayers in this book of Prayer. It expresses the response to the presence of God as He expresses and impresses His oneness upon the believer. Because God is acting as the uniting force in Psalmist, the Psalmist prays that God will act as the uniting force in his life. If one were not experiencing this uniting of the heart by reason of the fear of the name, he would not be praying with all his heart that God might unite his heart. Integration of personality can take place only through the one God. Such was the experience of the Second Isaiah. He and his audience lived in the midst of polytheism and power politics which tended to divide the mind. No formal doctrine of monotheism could function in such a day to integrate the divided and perplexed minds. It could not exercise the power to awaken the prayer, "Bless the Lord, O my soul, and all that is within me bless His Holy Name." But when God spoke directly to this prophet the integration was achieved at the new level of a new world mind. He was made into a really ecumenical person. And this, God achieved in the most distracting circumstances, when mankind as a whole did not know which way to turn. Here is the miracle. In one man the God of the whole world achieved one heart united to fear His

name. For obsolete, distracted, modern man God's revelation in the person of the Second Isaiah is imperatively needed. He is one of God's means, today, for creating the one world mind, for we are double-minded men unstable in all our ways until we realize in ourselves the wholeness of the Second Isaiah.

And what is true of individual integration is true of social integration. One society is possible only in one God who is present in Voice, Name and Act. One of the notable features of the Second Isaiah is the word "Servant." It is used in this message in a distinct and unique way. When one reads these chapters with a lively sense of the prophet addressing a people with the fire and urgency of a prophet, we recognize that he is putting all his energies into making a new mind in Israel. The prophet is a master of the psychology of persuasion. Israel was a down-and-out people, utterly discredited and hopeless. They were like a valley of dry bones; their songs were lamentations. To this people with no expectations the Second Isaiah spoke not only of great expectations of redemption but also sounded the summons to Israel to take their part in the redemption of the whole world. In the servant passages the prophet is working upon the mind of his people with every power within his rich gifts. By rebuke and challenge, by expressing the moods of their changing feelings, by stern summons and words of comfort, he reaches into the feelings and thoughts of these people to make a new society of the servants of Yahweh. For that was what the world needed. The integration of the One World Society had to have its realization in this chosen group first of all. When in them the one God became known as such, then the one World and one Destiny could begin to emerge. A contemporary of the Second Isaiah heard this same Voice in his consciousness and expressed the truth in an unforgettable way.

> Ye shall be holy; for I Yahweh your God am holy.
> Thou shalt love thy neighbor as thyself; I am Yahweh.

To love one's neighbor as oneself is the social integration in which one world is realized. But this does not come from human resolution to love. It resides first in Yahweh, the Holy One. God declared this to Israel through the Holiness Code, then to the whole world through the Second Isaiah. The idea of one God and the Servant idea belong together. "It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give you for a light to the nations, that you may be my salvation unto the end of the earth." There is One World with One Destiny in the redemptive love of God realized in the redemptive love of the servant who loves his neighbors the world over. The Second Isaiah does not preach monotheism or brotherhood: he confronts us with the one God of the world saying to us, "I will also give you for a light to the nations, that you may be my salvation unto the ends of the earth." There is One Destiny in the redemptive

purpose of God.

Finally, chapters 52:13-53:12, the greatest passage in the Second Isaiah, the climactic message of the Old Testament! The church rightly cherishes this as the great portrayal of the Savior of the world, Jesus Christ. In him these words are filled to the full and given their complete meaning. But generally, the thought of the church has been on the level of "prediction" conceived in a very limited mechanical way. Today we must go beyond that. We must go back to the passage afresh without any doctrinal overlay. What did this passage say and why was it said to Israel in 540 B. C.? When we examine the passage as a whole and observe its structure, we are aware of its highly dramatic character. Two voices are heard making a common declaration. First Yahweh speaks (52:13-15), then the nations speak (53:1-10), then Yahweh concludes the passage (53:11-12). Both speak in exclamations, Yahweh in declaration of His purpose achieved, the nations in amazement at the unexpected achievement. The passage is a celebration of glad-tidings never heard of before. The title should not be "The Suffering Servant," but "The Confession of the Nations for Salvation through the Suffering Servant." The passage begins and ends with the exaltation of the servant in the salvation of the world. Here is the miracle. These words were written by one who was under the spell of the miracle and under the urge to tell this to his down-and-out people. The passage is built around an amazing contrast; the amazing humiliation of the servant and the amazing exaltation. Yahweh declares this and the nations give their testimony of it. The startling end of it all is the conversion of the nations. "**All we** like sheep have gone astray." "Yahweh hath laid on him the iniquity of **us all.**" "He bore the **sin** of **many.**" The servant has become the light of the nations, Yahweh's salvation unto the end of the earth.

It is at this point we must take our stand in the study and use of this passage. Here is One God, One World, One Destiny. Interpreters have spent no end of energy and learning in the problem, "Who is the Servant?" But it has often obscured these passages as God's utterance spoken through the prophet to make a new mind in the believers. The Servant passages are addressed to Israel and to us to make us servant-minded. Today, at another crisis of history as in 540 B. C. God speaks to his world in these words which still look to realization in the confession of the nations of the whole world. We Christians should write down in the margins of these chapters, "Take up your cross and follow me," "Fill up what is lacking of the afflictions of Christ," in making this divided world one world.

The Second Isaiah is the basic ecumenical word. And seen through the eyes of Jesus and in the light of the second basic ecumenical word, the Letter to the Ephesians, it can give deeper meaning and inspiration to preaching in the present crisis.

Behold I am doing a new thing.
One Lord, One Faith, One Baptism,
One God and Father of all,
Who is over all, and through all, and in all.
I will give you as a light to the nations
That you may be my salvation unto the
end of the earth.

PROFESSOR BERKELEY AS A TEACHER OF THE OLD TESTAMENT

By CLARENCE E. DOWNING*

"His lines have gone out through all the earth, and his words to the end of the world." Professor Berkeley will probably not approve of this paraphrase of a verse in the nineteenth psalm. Yet his Old Testament lines have spread across the nation and to the uttermost parts of the earth, through the lives of his students who have been privileged to sit in his classes. There was the outline, the time line, the plumb line, the divine line, and many others, all of which made the complicated maze of Old Testament byways a Highway of Holiness, that proceeded from and culminated in the person of Yahweh, the everlasting God. Can we ever forget those lines! However, of the four lines mentioned above, we are deliberately by-passing the outline. Any student who suffered writer's cramps in Old Testament comprehensives will appreciate that no article, no matter how condensed, would ever suffice to do justice to the outline. Let us then look to the other three.

It was the time line that marshaled the historic events into a dramatic and realistic whole. Civilizations, cultures, and secular history are merged with the personal experiences of the Patriarchs, of Moses, of the Judges, the Kings, the Priests, the Prophets, and the Poets. The latter in their turn are dovetailed into such great movements as the deliverance from Egypt, the conquest of Canaan, the glory of the Hebrew Empire, the majestic splendor of the royal temple, the disintegration and destruction of the Kingdoms, culminating in the world-shaking crash of the Holy City, the consequent captivity and half-hearted restoration of Jerusalem, until as a suffering servant the nation awaits the promised redemption. Yahweh Himself, so often hidden in the Sinaitic clouds of anthropomorphism, unfolds His will in the ceaseless quest of a people for His Name. We, too, were depressed as the Jews by the rivers of Babylon, and were ready to write "Ichabod," "the glory is departed," across the pages of our Old Testament, until from the hearts of the

*Class of 1948; pastor of the First Baptist Church, Hyde Park, Mass.

prophets and singers of Israel, we saw the Shekinah Glory of the Father, illuminating the way of this broad sweep of history to "the Life that was the Light of man." This was Dr. Berkeley's time line. It made the Old Testament one book, a preachable book, bristling with sermons and illustrations of God's way with men. Verily his time line has gone out into all the earth.

Can I ever forget that plumb line of Amos? Many a night it has dangled over my restless head as I slept, as if its point would pierce the center of my brain. Or sometimes I see that plumb line hanging from the tower of Old South Church, revealing that the tower is ready to crash to the street below. "When the officials discovered the danger, did they go into the church and have a prayer-meeting?" asks Dr. Berkeley. "They did not. They got workmen there and had it fixed pronto." So the prophet of the justice of Yahweh became alive to us, as did Jeremiah, the Isaiahs (we settled for two I think), Ezekiel and all the rest. But remember, don't give any mush-mouthed interpretations of what you think these men said. "Let Amos speak for himself." "Let Isaiah (make sure which one) speak for himself," etc., etc., etc. Yea, verily, the plumb line has gone out into all the earth.

"The Old Testament gives us God's act. It is the agelong act of God, the act of redemption. God's redemptive act is the one fact. It is not a series of events, but one event; begun, continued, and consummated in His eternal purpose from creation down." And this I call Dr. Berkeley's divine line. Let us pause solemnly before this profound fact which is the core of his Old Testament teaching. Did not our hearts burn within us as our teacher reverently tied every other line to this one; doing it in such a way that many a class was for some of us a personal experience with God. Whoever gave Dr. Berkeley the name Percival was divinely inspired, for it is the anglicized form of the pure knight who discovered the Holy Grail. And Sir James Percival Berkeley has not been disobedient to this heavenly vision. Year after year, in class after class, he has faithfully presented the Holy Grail of the Old Testament to all those who would discipline their minds and hearts to receive it. Were I an artist and were I asked to portray in one picture what the Old Testament class meant to me, I would picture our beloved professor humbly extending to one and all this Holy Grail. From the center of the cup would shine the Shekinah Glory of the Father, illuminating the words above it, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His Glory."

Truly, "his lines have gone out into all the earth and his words to the end of the world."

DR. BERKELEY AS A TEACHER
OF RELIGIOUS EDUCATION

By MARION BRAWN*

"Brought up in religious education at the feet of Dr. Berkeley," could be the paraphrase of Acts 22:3 for a host of men and women scattered to the four corners of the world. His name is to them synonymous with religious education and always will be. Many a minister, teacher, missionary, director of Christian education and church school teacher when faced with a problem of teaching or administration, today turns to Dr. Berkeley's class notes or recalls what he said. But in addition to what he said, students think of him as an example of the true teacher who was interested in each individual student and to use his own definition of teaching was able in large measure "to take his pupils from where they were, to where they ought to be."

The writer's first recollection of Dr. Berkeley as a teacher was prior to seminary days at a summer conference in Ocean Park, Maine. His class in the "Geography of the Holy Land" came the last period in the morning, and twenty-five or thirty people were crowded into a small unfinished classroom, which radiated the noonday heat nicely and did not contribute to the learning powers of hungry teen-age pupils. Nevertheless, this teacher was master of the situation and we traveled with him up the Jordan Valley and climbed Mt. Carmel in spite of the adverse physical situation.

Dr. Berkeley taught a variety of courses in the religious education department at Andover Newton. How he had time to prepare so ably such a vast amount of material in so many subjects, is a source of wonder now to us who took it for granted then! In one period we would be studying Paul, a little later perhaps psychology, and again how to write a Sunday School lesson. He firmly believed that we learn by doing and afforded his students many valuable experiences. When we studied worship we did not merely talk about how to worship but we shared in a worship service. For some of us it was a new experience to discover that we could be led into the presence of God in a classroom environment, through directed meditation on one of the great religious masterpieces.

His teaching had a quality of stirring interest running through it all, blending the scholarly and practical in an unusual way. We cannot forget his touches of humor which enlivened class periods. One of his former students, now a writer, says, "Even after these twenty years, I am still inspired by the memory of Dr. Berkeley's patient, sympathetic teaching, and by his keen critical analysis of the place Christian education has in bringing in the kingdom of God."

*Class of 1929; Member of the Editorial Staff of the Board of Education and Publication of the Northern Baptist Convention.

Those who have studied with Prof. Berkeley, not only think of him as a teacher, but as a counselor and friend, for as one of his pupils recently said, "He had the rare gift of combining ability to teach with a friendliness and faith in the student." While some of us were on the Hill, the Dean of Women (then Miss Priscilla Fowle) resigned and Dr. Berkeley was charged with the responsibility for women students. Chase House residents then dubbed him "Dean of Women." His success in this difficult assignment has made him singly apt in counseling the distaff division of religious education. Both men and women have sought his advice on many a problem.

While the religious education course lasted only two years, learning from Dr. Berkeley continued. Sometimes he visited our churches; he was in great demand as a teacher for summer conferences and leadership training schools; he wrote text-books which we used in our church schools; and his choice little book, "You Can Teach," is on the list of "must" reading for church school teachers both in this country and abroad. He continues to exert an influence in religious education as a valued member of the Curriculum Committee of the Board of Education and Publication of the Northern Baptist Convention. Dr. Berkeley seems ageless and is as keen and alert as when we first knew him.

It is never possible to evaluate in words the life of a person who has richly given of himself to a great cause. The Greeks had a saying, "Those having torches will pass them on to others." The greatest tribute to Dr. Berkeley is found in the lives of men and women whom he has inspired to pass on through Christian teaching, the great truths of the kingdom of God.

PROFESSOR BERKELEY'S "YOU CAN TEACH"

By JAMES FIDLER*

(In 1941 Prof. Berkeley wrote a 94 page Teacher Training text, "You Can Teach." The following article describes the phenomenal use that has been made of this extremely helpful little book. It is published by the American Baptist Publication Society (Judson Press) and sells for forty cents. - Ed.)

James Percival Berkeley did a great service for church school teachers when he wrote "You Can Teach." As is suggested in its title, it has been of real encouragement to prospective teachers. Experienced teachers have gained much to supplement their already earned knowledge.

Baptists in Germany have asked that it be translated into

*Director of the Department of Leadership Education, The American Baptist Publication Society.

German and that an edition of 10,000 copies be printed. Spanish speaking peoples have asked that they might have the book in their tongue.

All participating denominations of the International Council of Religious Education have spoken highly of Dr. Berkeley's book. For years, it has been a regular text of the Standard Leadership Curriculum for the First Series Course 141a, How to Teach in the Church School.

Seventy-five thousand copies of **You Can Teach** have been printed by the Judson Press. It is the leader of the four popular texts of the Basic Courses of the Northern Baptist Training Series. Regularly for years, church workers have attested to the helpfulness of **You Can Teach** as a book on methods of teaching. Dr. Berkeley has led thousands to envision the type of teaching exemplified in Jesus, the Master Teacher.

TURNS AGAIN HOME

By PRESIDENT-EMERITUS EVERETT C. HERRICK

(The Editor takes pleasure in presenting a brief excerpt from Dr. Herrick's forthcoming autobiography, "Turns Again Home." It will be published by Pilgrim Press; and on Alumni Day, May 23rd, an "autographing" party will be held on the Hill at which time copies may be purchased. The book contains, in Dr. Herrick's inimitable, anectodal style, not only the main incidents of his career but especially the inside story of the affiliation of Andover and Newton. The price will be $2.50.)

One of the things about my church [Fall River] which I greatly prized was the wide community contacts and friendships which it gave me. Little by little I came to know a number of Roman Catholic clergy and to count them among my friends. This was true also of many Catholic neighbors. It pains me in these days to see the gulf widening between us so often. This is a very unfortunate moment in human history for religious bitterness and for the odium theologicum. We have the same God, the same Bible, the same Christ. We cannot resolve our differences. We can, however, open our hearts to the urgency of God's love instead of keeping them shut. The test of Christian love, it seems to me, is its power to rise above differences and join hands across the pits which we ourselves have dug. There is a verse in Father Faber's familiar hymn, "Souls of Men, Why Will Ye Scatter," which is less familiar than the rest and which we ought to take to heart:

"But we make His love too narrow
By false standards of our own;
And we magnify His strictness
With a zeal He will not own."

One of my friendships formed in these days was with Father Cassidy, now Bishop of the Fall River diocese. He was for many years an agitating figure in the life of the city. Old-time Yankee Fall River people were sometimes disturbed by his attacks on politics, industry, and social conditions. He was a powerful speaker and was sometimes carried away by his own eloquence into the superlative. Some of the Protestant people used to criticize me for my friendship with him. I remember getting an anonymous letter once which informed that I ought to be ashamed of appearing on the same platform with that Bolshevik Father Cassidy. In the light of recent developments in our unhappy international affairs the use of the word Bolshevik applied to a Roman Catholic priest seems rather odd, but at that time it was one of the convenient blanket terms applied to anyone who struck out against the status quo. But I cannot remember a social issue upon which Bishop Cassidy was not on the moral side. He was a sort of combination of Old Testament prophet and Catholic Puritan, if one can envisage such a combination. I felt a congeniality with him and never allowed myself to be much disturbed by his utterances, because I believe in his sincerity and his zeal for righteousness. He was against the liquor business and every kind of political corruption. I think he managed to be, in some measure certainly, a terror to evil doers, especially when they were Catholics. Ever since I came to know him I have valued his friendship. When he was made Bishop he invited me to attend his consecration and I did so.

I came also to have a rather wide acquaintance with many Catholic lay people. Some of them used to call me now and then Father Herrick. I had a touching experience once which I have sometimes related when I thought it pertinent,— with a humble Catholic woman whose name I have forgotten. I was calling one day on one of my parishioners who was sick in her home. She told me how one of her Catholic neighbors had come in almost daily and helped her. It seemed such a beautiful illustration of neighborliness that I thought I would call on her and thank her for her kindness. She seemed very appreciative and in consequence I called a number of times when I was looking in on my parishioners. One day she said to me, "Mr. Herrick, every Sunday when I go to church I pray that God will bless you in your work." I thanked her and told her I hoped she would continue to do so, for I needed the prayers of such good people. As I went home from the call, I began to think about it. She didn't pray that I might become a Catholic. She prayed that God would bless me in my own work and I began to wonder how many of my own people prayed for me every Sunday. If they did, they didn't tell me about it. I think we Protestants do not realize as we should how much humble saintliness there is among many of our Catholic neighbors. Some of them achieve a simple faith and charity which we might take as a rebuke to our own carelessness and ofttimes to our prejudices.

SIGNIFICANT BOOKS OF 1948

The following books have been selected by the members of the faculty as significant publications in their fields during the year 1948.

Civilization on Trial, by Arnold J. Toynbee. New York: Oxford University Press, 1948. 263p. $3.50.

Anything written by Toynbee deserves serious attention. This book of brief essays should be read along with Latourette's **The Christian Outlook** for clearer perspective and sharper moral discernment in studying the present world situation.

H. W. TRIBBLE

The Westminster Study Edition of the Holy Bible. Philadelphia: Westminster Press, 1948. 1376 + 486 + 103p. $10.

One of the very best editions of the Authorized (King James) Versions. It is a beautiful piece of printing. The text is arranged in paragraphs and verses. Introductory articles and footnotes are scholarly, very well written, and really useful. As a desk Bible and for a text for public reading it is invaluable.

J. P. BERKELEY

Old Testament Commentary, by H. C. Alleman and E. E. Flack. Philadelphia: Muhlenberg Press, 1948. 893p. $5.

A one-volume commentary on the whole of the Old Testament by Lutheran scholars. The writers are up to date in historical, archeological, and critical studies, all of which they employ effectively within the pattern of their Lutheran theology. This is the best one-volume commentary on the Old Testament now available.

J. P. BERKELEY

God was in Christ, by D. M. Baillie. New York: Scribner, 1948. 213p. $2.75.

A clear and cogent treatment of historical and contemporary Christologies, outlining the perspective within which the doctrines of Incarnation and Atonement are seen as essential aspects of Christian faith.

P. S. MINEAR

The Acts of the Apostles, by Wilfred L. Knox. New York: Macmillan, 1948. 120p. $2.75.

A short treatment of the authorship, sources, trustworthiness, and theology of Acts by a careful scholar.

R. C. TUCK

The Portable Greek Reader, edited by W. H. Auden. New York: Viking, 1948. 726p. $2.

An amazing two dollars' worth of English translation of Homer, Euripides, Sophocles, Aeschylus, Aristotle, Plato, Hippocrates, Epictetus, and others, done by standard translators like Jowett, Ross, and Gilbert Murray and edited by a well known literary authority. Arranged by large subject headings.

J. H. SCAMMON

Man's Disorder and God's Design: the Amsterdam Assembly Series. Omnibus volume. New York: Harper, 1949. 210 + 218 + 197 + 233p. $5.

Amsterdam, 1948, marked a very significant turning-point in Christian history; this volume reveals the quality of the thinking in the men who made ready the conference. Published at the turn of the year.

J. W. BRUSH

The Faith of the Christian Church, by Gustaf Aulen. Philadelphia: Muhlenberg Press, 1948. 457p. $5.

This is the most significant systematic work on theology to appear for many years, combining the Biblical perspective and power with sound doctrinal exposition to an unusually satisfactory degree.

N. F. S. FERRÉ

Christian Apologetics, by Alan Richardson. New York: Harper, 1947. 256p. $3.

A lucid and convincing argument for the "faith seeking understanding" tradition in Christian thought, especially valuable to those who take seriously the methods and findings of science in the modern world. To be sure, a 1947 book, but one well worth including here.

ROGER HAZELTON

The Shaking of the Foundations, by Paul J. Tillich. New York: Scribner, 1948. 186p. $2.50.

A volume of sermons rich in content and prophetic in insight.

VAUGHAN DABNEY

The Preparation of Sermons, by Andrew W. Blackwood. New York: Abingdon-Cokesbury, 1948. 272p. $3.

A comprehensive and stimulating exposition of sermon presentation with practical emphasis on speaking and delivery.

R. S. ILLINGWORTH

Pastoral Counseling, by Seward Hiltner. New York: Abingdon-Cokesbury, 1949. 250p. $3.

The best book I have ever read in this very important field for parish ministers. It appeared ten days too late, strictly speaking, to be called a 1948 book.

C. W. GILKEY

Music and Worship; 2d. ed., by H. W. Davies and Harvey Grace. London: Eyre and Spottiswoode, 1948. 188p. 9s.

This book, written by two English musicians, sets forth the ideals of music in worship, and then gives practical suggestions for attaining these standards.

D. R. MACLEAN

Freedom and Order, by Eduard Heimann. New York: Scribner, 1947. 344p. $3.

A profound analysis of the causes that led to World War II, and of the social, political, and spiritual crisis of our time. A 1947 book that will be good for some time.

H. J. GEZORK

Christianity and Communism, by John C. Bennett. New York: Association Press, 1948. 128p. $1.50.

A concise discussion of the nature of Communism and the main issues between Christianity and Communism.

H. J. GEZORK

Rural Sociology, by Lowry Nelson. New York: American Book Co., 1948. 567p. $4.75.

This is comprehensive, thorough, and up-to-date; there is a chapter on the rural church.

If a book published in 1947 may be included, I recommend strongly **The Small Town and Country Church,** by Edwin A. Hunter. New York: Abingdon-Cokesbury, 1947. 143p. $1.50.

K. C. MacARTHUR

Personality: A Biosocial Approach to Origins and Structure, by Gardner Murphy. New York: Harper, 1947. 999p. $7.50.

A remarkable new book in the field of psychology which helps to bridge the threateningly widening gap between the approach to basic psychological principle, on the one hand, and the fields of application, such as clinical, differential, or social psychology, on the other.

Should be included in this list, although it appeared three months before 1948 arrived.

J. M. BILLINSKY
A. P. GUILES

The Christian Outlook, by Kenneth Scott Latourette. New York: Harper, 1948. 229p. $2.50.

In this brief, but rich book the eminent historian of the Christian world movement analyses, from a long perspective, the present status of Christianity and its outlook for the future. Challenging, and at the same time greatly encouraging to Protestants.

H. J. GEZORK

A Greater Generation, by Ernest M. Ligon. New York: Macmillan, 1948. 157p. $2.50.

An improved account (see an earlier volume by the same author, **Their Future is Now**) of Prof. Ligon's noteworthy Character Research Project in which "science" and religion are joined for parents and churches to improve their guidance of children.

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JUNE, 1949

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. XLI JUNE, 1949 NO. 4

This issue of the ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is dedicated to the Graduating Class of 1949, with prayerful best wishes and high expectation.

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

ANDOVER NEWTON THEOLOGICAL SCHOOL

BULLETIN

FACULTY

Back row: Ferré, Hazelton, Scammon, Minear, Gezork, Fallaw, Billinsky, Pierce.
Front row: Tuck, Brush, Dean Dabney, President Tribble, Berkeley, Guiles.

In Retrospect and Prospect

By President Harold W. Tribble

ALWAYS the present is a time line across which the future flows into the past. The season of graduation dramatizes this truth in the life of a school. Even as the Seniors prepare to depart, preparations are going forward to receive a new class in September. It is a good time for a look both ways, back across the year that is closing and forward to the new year that is rushing upon us.

Our students this year represent thirty-one states and eight foreign countries, having done their earlier work in one hundred and five colleges, universities and seminaries. Thus streams of interest and influence from many parts of the world have converged upon our campus to enrich our community life. In chapel talks, convocation messages, group discussions, and in casual conversation we have learned to live by interest and sympathy in distant lands even while we have labored together here on the Hill. The Chens, Henry Chao and Bill Wu have turned our minds and hearts frequently toward China. Jerome has led us to love South India, and often as we have seen him we have thought of his family and colleagues and wished that we might know them personally even as we have come to know and love him. Miss Dederer introduced us to Truk, that faraway spot in the Southwest Pacific. The Morimotos have strengthened our interest in Hawaii. The Engelsens have made us feel quite close to Norway, while Vasil Istavridis has made us renew our interest in the Near East, particularly Turkey and Greece. Kangro, Raid, and Teikmanis have by their presence stirred within us deep emotions concerning Estonia and Latvia, lands forgotten by many that nevertheless must live on in cherished memories. Others from distant places within our own land and beyond have lifted the horizon of our thoughts and expanded the boundaries of our affections. We are grateful that so many divinely chosen life streams of service have been turned our way this year.

We have had good times in the dining hall under the efficient and charming leadership of Miss Hazel Smith ably assisted by Mr. William Huntoon. When these friends came to us last September a new era began. Many things could be said in appreciation of them but it will suffice to speak particularly of the Tuesday evening fellowship dinners. Shall we ever forget them? Faculty families and students living in Herrick House or off the Hill have mingled with those who had their regular meals in the

dining room. Our orchestra, the mixed chorus, the women's chorus, and quartettes and individuals have made many evenings delightful for us with their music. In all probability we shall continue these occasional fellowship dinners for many years, and always the session that is now coming to a close will be looked back to as the year of their beginning. We shall recall also other dinners, such as the one presented by the Presbyterian Ministers Fund on March 8, and the Boston Baptist Social Union banquet for the Seniors on May 2. The Senior Banquet on April 20 was in some respects the outstanding social event of the year. But who is likely to forget the Annual Picnic and Clean-Up Day on April 27? Some had blistered hands and there was adhesive tape and sympathy ready for all, but no disposition to stop work.

Our Second Conference on the Ministry was held April 22 to 24, attended by sixty-seven very attractive students from twenty-three colleges. This is one of the most significant phases of our school work. It is not designed primarily to recruit students for Andover Newton but rather to challenge some of our best college men to think seriously about the ministry. Some will respond to the sense of a divine call and dedicate their lives to the service of preaching the gospel of redemption at home and abroad. Some will become students at Andover Newton while others will study elsewhere, but all will feel the impact of our conference to the end of their days. As ministers or as laymen they will be better Christians because they spent that week-end with us.

The missionary fires have been kept burning throughout the year under the inspiration of Dean Dabney. Sixty packages - forty of books and twenty of clothes — have been shipped to Japan. Missionary Emphasis Week brought us to high levels as Dr. Ufford, Dr. Kelsey, Mr. Tong and Arthur Teikmanis spoke in the chapel. In addition to the money given for sending packages to Japan a total of $1197.78 was contributed by students, faculty and staff in the Andover Newton Benevolence Drive.

Dr. Tuck was away on his sabbatical during the first semester, but returned in January to his double duties as professor and registrar. Throughout the second semester we had the good fortune of having all the members of the faculty carrying their regular teaching loads. Professor Minear will be away next fall, studying in Europe.

The lectures delivered through the year brought stimulation and inspiration even while they gave us an opportunity to develop new friendships. Dr. Robert J. McCracken, of the Riverside

Church in New York, Professor Allen G. Wehrli, of Eden Theological Seminary, and Dean Dabney were the lecturers in October. The Very Reverend Dr. George Florovsky gave the Hewett Lectures in March. His presence gave us a good opportunity to invite to the campus representatives of Greek Orthodox and Roman Catholic schools nearby. Dr. Norman Snaith of England was secured for two lectures in April on Old Testament themes. His visit proved to be a happy experience for all of us. Professor Hazelton gave a Southworth lecture in May. Professor Robert Illingworth of Clark University very graciously accepted our invitation to take over the classes in speech for this year. He has rendered valuable service and all of us are grateful.

This number of the BULLETIN presents an occasion for saluting the 1949 graduates. You are now joining the ranks of our alumni, and so you move from the status of recipients of our ministry to that of supporters. We shall look to you for strength and encouragement in many ways in the days ahead. Andover Newton will need all the help that you can give. You will be in our prayers often and in turn we solicit yours. You will be able to strengthen our work with financial gifts that you will send personally or that will be given by your friends and churches. You will be outposts looking for the best possible students for the classes of the future. Even as we bid you a fond farewell as students we extend to you a hearty welcome as alumni.

A large number of splendid young men and women from many colleges are applying for admission next fall - - twice as many as we can take. We shall do our best for them, but our facilities will be taxed to the limit. Again there will be several foreign countries and many states represented. Grateful for the past we look with confidence to the future.

Additions to Administration and Faculty

Now I take genuine pleasure in announcing three very important additions to our administrative and faculty staff.

On May 1 Reverend Mr. PAUL SHELFORD began his work as Assistant to the President, giving special attention to public relations. He came to the Hill from a similar position at the Baptist Missionary Training School in Chicago, having previously served as a Director in the World Mission Crusade of the Northern Baptist Convention. After sixteen years as a Baptist minister in his home state of New Jersey Mr. Shelford served as a chaplain in the Army Air Force with active duty in the Philippines and in Tokyo, Japan. He holds the degrees of LL.B. and Th.M.

On August 1 Reverend Mr. PRENTISS L. PEMBERTON will begin full time service as Director of Field Work. This is the consummation of careful planning by the administration and faculty in projecting the new curriculum. Mr. Pemberton graduated from Andover Newton in 1935, having received his B.A. degree from Ottawa University in 1932. He has his M.A. degree from Harvard, where he has also completed all the requirements for the Ph.D. with the exception of the dissertation. After four years as pastor of Grace Baptist Church, Somerville, Massachusetts, he served three years as professor of Religion and Philosophy in Sioux Falls College, South Dakota. He comes to us from a stimulating and fruitful ministry to students in the Boston area in association with The Student Christian Movement.

The Reverend Mr. EDMUND LINN will move to the campus in time for the opening of the fall semester, when he is to become Instructor in Speech. He received his B.A. degree from Iowa Wesleyan College, his B.D. from Yale Divinity School, his M.A. from the State University of Iowa and when he comes to us in September he will have completed there all the work required for the Ph.D. degree with the exception of the dissertation. During the recent war he served three years in the Navy as chaplain.

These men are well qualified in personality, training and experience to fit into the Andover Newton tradition of devout scholarship. They will have a worthy share in carrying our ministry to loftier academic heights and broader spiritual service. Early in the fall semester they will be officially recognized and welcomed in a special convocation, to which the public will be cordially invited.

Commencement 1949

THE anniversaries at Andover Newton began this year with the Baccalaureate Service at the First Church in Newton (Congregational) on Sunday evening, May 22, at eight o'clock. Dean Dabney delivered the Baccalaureate Sermon, on the subject, "Highwaymen of God," an abstract of which is printed elsewhere in this BULLETIN. Immediately after the service the graduating class and their friends went to the Andover Newton Chapel for an impressive Communion Service led by President Tribble and Dean Dabney.

On Monday morning, May 23, at ten o'clock, a large audience of alumni and friends met in the chapel for the address by Professor James P. Berkeley on the occasion of his official retirement after forty years of teaching on the Hill. As was announced in the April BULLETIN, he has been asked by the Trustees to continue for another year, which he has agreed to do.

At eleven-fifteen the Andover and Newton alumni met for their annual business sessions, adjourning in time for the Alumni Luncheon in Noyes Hall at one — always one of the high spots of the Anniversary Days. Following the banquet came the speaking program, with His Honor Theodore R. Lockwood, Mayor of Newton, Dr. John E. Le Bosquet, Andover '99, Rev. Arnold R. Perron, Newton '24, William R. Hampton of the graduating class, President Tribble and Dean Dabney as the speakers. A further feature of the afternoon was the autographing, by President-Emeritus Herrick, of copies of his recently published book, "Turns Again Home."

Monday evening the President's House was opened to all the graduating class and their friends and all alumni, with Mrs. Tribble and Mrs. Dabney officiating delightfully. Thus ended Alumni Day.

Graduation morning, May 24, brought a large crowd of alumni, friends, and relatives and friends of the graduating class to the First Baptist Meetinghouse. Two members of the Class of 1949 spoke, Arturs-Ludvigs Teikmanis and Loren G. House, Jr.; and Dr. Roger Hazelton gave the address to the Class. The Commencement speaker was President Wilbour Eddy Saunders of Colgate-Rochester Divinity School, whose subject was "The Ministry, A Profession of Privilege." Fifty-four degrees were conferred by President Tribble and Dean Dabney, as follows: eighteen Andover B.D.'s; twenty Newton B.D.'s; nine M.R.E.'s; three Andover S.T.M.'s; four Newton S.T.M.'s. A buffet luncheon at twelve-thirty closed the festivities, and thus the 1949 anniversaries passed into history.

SENIOR CLASS

Back row: Davie, O'Neal, Sanderson, Tozer, Jehle, Nutting, MacFarlane, Chao, Lightbody, Little, Colby, Alexander.
Middle row: Conover, Conover, Van Zandt, Kelsey, Hevey, Turrentine, Hampton, Trotter, Beebe.
Front row: Kangro, House, Johnston, Strippy, Perry.

SENIOR CLASS

Back row: Henderson, Tate, Argo, Vannah, Ludeking, Austin, Goss, Eitzen.
Front row: Simon, Walker, Ostergren, Morton, Chin.

Highway Men of God

ACTS 8:26–40

Text — "Passing through he preached." Acts 8:40.

(Excerpts from the Baccalaureate Sermon of Dean Vaughan Dabney, preached in the First Church in Newton [Congregational] Sunday Evening, May 22, 1949.)

THERE are several nearby streets named for local ministers, highway men of God, who passing through preached the Gospel. Homer Street recalls the ministry of the Reverend Jonathan Homer who was ordained by this church in 1782 and served sixty-one years. The Reverend Daniel L. Furber (A.T.S. 1846), for whom Furber Lane is named, was the eighth pastor of First Church and his ministry covered fifty-four years. The Reverend Joseph Grafton, A.M., was pastor of the First Baptist Church in Newton from 1788 to 1836, and was also the first President of the Board of Trustees of the Newton Theological Institution from 1826 to 1835. Just as Grafton and Homer Streets come together, so the lives of these godly contemporaries flowed along in a single stream of service, emblematic of the cooperation of these two historic churches, and prophetic of the day when a closer working unity will be achieved.

As we consider the call for present-day highway men, the old yet ever new story of Philip and the Ethiopian eunuch comes alive. First we see the *wayside evangelist* — Philip, one of the seven deacons, called the Evangelist to distinguish him from Philip the Apostle. After the martyrdom of Stephen, a great persecution arose, and they that were scattered abroad went everywhere preaching the word, Philip among them.

Philip might have rejected the call of the road that goeth down from Jerusalem to Gaza because of its possible dangers, but he arose and went. Highways were often infested with robbers who stripped men of their raiment and left them half dead by the roadside. The thief might hold up men, but the highway man of God would give people something to hold them up.

The highways of modern life still have their hold-up men, and evil forces abound that despoil the sons of men. Fear cuts the nerve of effort, greed destroys our sense of values, cynicism blasts our hopes. Constructive spiritual forces must be applied in the traffic of life. As highway men of God we likewise must arise and go.

Philip might also have protested against what seemed a barren assignment saying that nothing significant would happen on such a back road. The most unpromising field, however, may

yield the richest harvest and any road is likely to be traveled by a needy wayfarer.

Modern life calls for highway men of God, both lay and clerical. We do not refer primarily to evangelistic missionaries at home and abroad. We have in mind the redemptive relation Christianity should sustain to its enveloping culture. Every place is a foreign field and every Christian is a missionary. The Church is not an ethical culture society nor a social organization on a class level. The Church is a colony of heaven in an alien land bearing witness to the mother country of the soul.

Back of the evangelist is the evangel. An angel sent Philip on his way. It is the will of God that men and nations be called to repentance. God hath sent his only begotten Son, who mildly laid his glory by to seek a cross on which to die. The Incarnation, Atonement and the Resurrection are the cardinal doctrines of our faith, without which Christianity would be like a jellyfish, spineless, aimless, washed by the changing tides. Yet a creed is not a club with which to bludgeon men into intellectual submission. A creed is an affirmation of the heart in the language of the mind to strengthen the will for spiritual endeavor.

For every *wayside evangelist* there is awaiting a *wayside opportunity*. On the highway Philip spied the eunuch, riding slowly along in his ox wagon, reading aloud to himself to pass the dreary hours. Was this a chance meeting? Certain experiences in life seen in retrospect are full of mysterious spiritual suggestiveness. Too often, alas, we are not spiritually prepared to discern the potentialities of chance meetings.

Apparently the Ethiopian eunuch was a Jewish proselyte who had been up to Jerusalem to worship. On his return he was reading in Isaiah about the Suffering Servant of the Lord. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." This was probably the best sermon Philip ever preached and it was to an audience of one. It was a life situation sermon — he spoke to a specific need. It was a Biblical sermon — he began at the same scripture. It was an evangelistic sermon — he preached unto him Jesus.

For steady pulpit work over the years of a long pastorate like that of Homer or Grafton, Biblical teaching in the voice of persuasion is the best kind of preaching. Let us have more sermons on the Suffering Servant who fulfills the prophecies of history and reveals a God broken-hearted over the sins of men. The problem of suffering, both human and divine, finds its best answer in the meaning and power of the Cross.

As a *highway man of God* Philip was sent on his way by the

promptings of an angel. A *roadside opportunity* presented itself to tell the good news. And with what result? A *commitment* — a black man accepted Christ and forthwith was baptized.

The present world situation is a race between chaos and commitment. Even if all were well in the economic field and on the international scene, the personal issue, now as ever, is always fateful. A secular optimism based upon a theory of automatic progress through science is ever with us. Man is a spiritual being whose only peace is to be found in obedience to the will of God made manifest in the Suffering Servant.

This urgency of commitment lies behind the prayerful plans made by the Federal Council of the Churches of Christ in America for a United Evangelistic Advance in 1950. Each great denomination will cooperate in its own way. Cities and colleges will be challenged by the Gospel of Christ, the radio will be used, laymen mobilized and seminary students instructed and enlisted. Pray God there will be a harvest. Yet nothing can ever take the place of the witness of individual highway men along the roads of life winning men one by one as did Philip.

We know but little of the after effects of this commitment in the life of the Ethiopian eunuch. Tradition says that he converted his own people. We do know that his wayside conversion illustrates the universal appeal of the Gospel for men of every race and creed and color. As for Philip, the Holy Spirit caught him away and he was found at Azotus. "And passing through he preached in all the cities, till he came to Caesarea."

In one of his earlier books, "Jesus And Our Generation," which embodies his Barrows Lectures in India, Dr. Charles W. Gilkey pays tribute to a previous lecturer on the same foundation, Charles Cuthbert Hall, whose epitaph is, "Passing through he preached the gospel."

To my dear friends and fellow students of the graduating class, I would say this in conclusion: You may never have a street named for you. The words of our text may not constitute your epitaph. Yet the truth of the story of Philip may come alive in your ministry. Some of you may become missionaries. Each of you may do the work of an evangelist along the way. What sterner challenge can you face? What holier joy may you experience? What richer reward is there to win than the salvation of souls?

GRADUATE STUDENTS

Back row: Hanson, Fredrikson, Barney, Tolson.
Front row: Istavridis, Izumi, Jerome, Converse, Downing.

Senior Honors

The following Seniors were awarded Honor Scholarships during the academic year 1948–49 on the basis of their superior academic standing:

Arturs-Ludvigs Teikmanis
Loren G. House, Jr.
Shirley Wild Kelsey
William R. Hampton
Donald J. Selby
William B. Perry

Chosen by the faculty as Senior speakers were:

For the Boston Baptist Social Union: Donald J. Selby

For the Alumni Luncheon: William R. Hampton

For Commencement Day: Arturs-Ludvigs Teikmanis and Loren G. House, Jr.

ANDOVER GRADUATES

EDWIN WALLACE ALEXANDER, B.D. Born May 22, 1921, Waterbury, Conn. College: Colby. Student Organizations: Choir. Field Work: Director of Religious Education, First Congregational Church, Waltham, Mass. Home address: 28 Elmwood Avenue, Waterbury, Conn.

GLEN LEROY ARGO, B.D. Born July 24, 1920, Red Lodge, Montana. College: University of Denver. Field Work: Minister, Second Congregational Church, Medfield, Mass. Home address: 435 South Race Street, Denver, Colo.

CHARLES CLIFFORD AUSTIN, B.D. Born September 28, 1920, Brooklyn, N. Y. College: Gordon. Field Work: Minister of the Union Congregational Church, York Beach, Maine. Home address: 42 Main Street, York Beach, Maine.

EDWIN GOULD CAPON, B.D. Born April 1, 1924, at Boston, Mass. College: Harvard. Field Work: Youth Work, Orthodox Congregational Church, Arlington, Mass.; Youth worker, Church of the New Jerusalem, Boston, Mass.; Student Minister, Church of the New Jerusalem, Bridgewater, Mass. Home address: 161 South Street, Bridgewater, Mass. (*No portrait.*)

HUNG-HSIANG HENRY CHAO, B.D. Born May 7, 1905, En-hsien, Shan-Tung, China. College: Cheeloo. Student Organizations: Mission Committee, Religious Drama Interest Group. Field Work: Boston Summer Service Group (1948). Home address: 29 Teng Shih Kou, Peking, China (or care of China Secretary, ABCFM, 14 Beacon Street, Boston, Mass.).

ASA JAMES COLBY, B.D. Born March 11, 1917, Whitefield, N. H. College: New England School of Theology. Field Work: Pastor, Advent Christian Church, Concord, N. H. Address: 150 Institution Avenue, Newton Centre, Mass.

ANDOVER GRADUATES

LANDO EITZEN, B.D. Born January 2, 1909, Mountain Lake, Minn. College: Gordon; University of Minnesota Graduate School. Field Work: Pastor, Congregational Church, Greenland, N. H. Home address: Greenland, N. H.

WILLIAM RUSSELL HAMPTON, B.D. Born March 19, 1920, St. John, N. B. College: Northeastern. Student Organizations: Steward, Student Boarding Club, 1947–48; Treasurer, Senior Class, 1948–49. Field Work: Assistant Minister, First Congregational Church, Lowell, Mass., 1946–48; Pastor, Federated Church, Edgartown, Mass., 1949. Home address: 29 Greystone Road, Saugus, Mass.

REESE YOUNG HENDERSON, B.D. Born September 25, 1915, Memphis, Tenn. College: Gordon College. Student organizations: Choir. Field Work: Pastor, First Presbyterian Church, Antrim, N. H. Address: Antrim, N. H.

LOREN GAYLORD HOUSE, JR., B.D. Born July 14, 1925, Utica, N.Y. College: Massachusetts Institute of Technology; Colgate. Student Organizations: Missions Committee, Prayer Committee, Social Action Committee, "Hill View." Field Work: Student Assistant, Federated Church, Ashland, Mass. Home address: Danville, Vt.

ARTHUR EUGENE JEHLE, B.D. Born April 17, 1923, Washington, D. C. College: University of Maryland. Student Organizations: Chairman, Student Association; Member, Student Faculty Committee. Field Work: Assistant Minister, First Congregational Church, Swampscott; Assistant Minister, Union Church, Waban, Mass. Home address: 89 Ripley Street, Newton Centre, Mass.

ROBERT SCOTT LITTLE, B.D. Born May 31, 1918, at Mercer, Pa. College: American University (Washington, D. C.). Field Work: Pastor, Baptist Church, Amherst, N. H., 1946–48; First Presbyterian Church, Woonsocket, R. I., 1948– . Home address: 46 Glen Road, Woonsocket, R. I.

ANDOVER GRADUATES

EDMUND WASHBURN NUTTING, B.D. Born June 10, 1923, Wellesley Hills, Mass. College: Bates. Student Organizations: Interseminary Movement, Student Faculty Committee. Field Work: Youth Worker, Second Church, West Newton, Mass., 1945–46; Youth Director, Central Congregational Church, Newtonville, Mass., 1946–49. Home address: 33 Glen Road, Wellesley Hills, Mass.

WILLIAM BRADFORD PERRY, B.D. Born April 12, 1921, at New Bedford, Mass. College: Dartmouth. Student Organizations: Vice-President, Student Boarding Club; Treasurer, Student Association (both in Middler year). Field Work: Assistant, Phillips Congregational Church, Watertown, Mass., Junior year; Pastor, First Congregational Church, Newfane, Vt., and First Congregational Church, Dummerston, Vt., 1947–. Home address: West Street, Newfane, Vt.

DONALD JOSEPH SELBY, B.D. . Born February 7, 1915, Kansas City, Mo. College: William Jewell. Student Organizations: Member, Religion and Labor Foundation; Editor, *Hill View*, 1947. Field Work: Associate Minister, Phillips Memorial Baptist Church, Cranston, R. I., 1946–47; Minister, Pilgrim Congregational Church, Merrimac, Mass., 1948–49. Home address: 28 Church Street, Merrimac, Mass.

GEORGE SITOCK, B.D. Born October 12, 1920, at McClellandtown, Pa. College: Bethany. Field Work: Prospect Hill Congregational Church, Somerville, Mass. Home address: 73 Crescent Street, Waterbury 53, Conn. (*No portrait.*)

ARNOLD WALTER TOZER, B.D. Born January 24, 1923, Orono, Maine. College: Colby. Student Organizations: Choir, Basketball. Field Work: Pastor, Methodist Church, Hampden Highlands, Maine; Assistant Pastor, Grace Congregational Church, Framingham, Mass.; Pastor, Hudson Community Church, Hudson, N. H. Home address: Hudson, N. H.

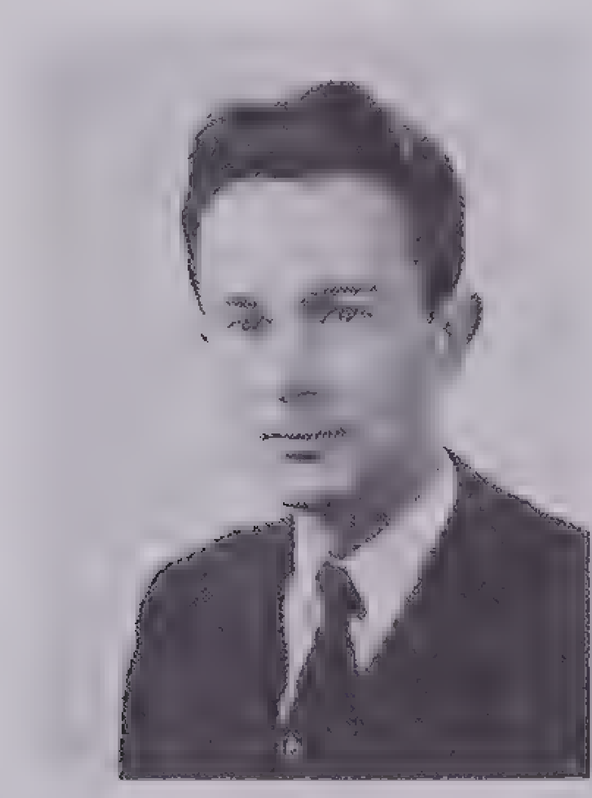
ANDOVER GRADUATES

RICHARD LEWIS TROTTER, B.D. Born November 9, 1919, Bureau, Ill. College: University of Illinois. Field Work: Youth Work, Glenview Community Church, Glenview, Ill.; Youth Work, First Unitarian Church, West Newton. Home address: Sheffield, Ill.

GLENN HARVEY BARNEY, S.T.M. Born November 16, 1918, Hennessey, Okla. College: University of Colorado. Seminary: Garrett. Field Work: Brookline Methodist Church, Brookline, N. H. Home address: Church assignment to be made in June.

VASIL ISTAVRIDIS, S.T.M. Born 1925, Istanbul, Turkey. College: Theological School of Halcky. Field Work: Greek Orthodox Cathedral, Boston, Mass. Home address: Theological School of Halcky, Istanbul, Turkey.

HIROSHI IZUMI, S.T.M. Born January 3, 1910, Tokyo, Japan. College: Doshisha. Seminary: Andover Newton. Field Work: Pastor, Japanese Church, Boston, Mass. Home address: 11 Wheeler Street, Boston, Mass.



NEWTON GRADUATES

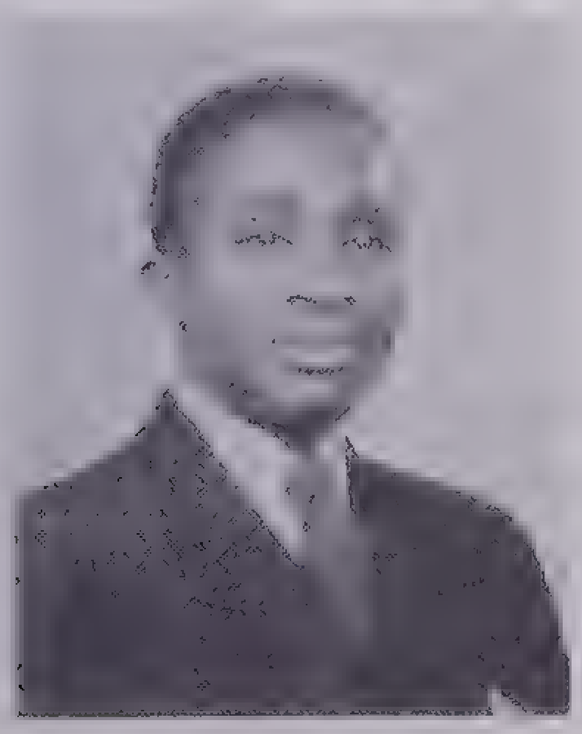
GORDON DEWOLFE BARSS, B.D. Born, Pithapuram, South India, February 13, 1916. College: Acadia. Student Organizations: Treasurer, Student Association; Committee on Missions. Field Work: Religious Education Assistant, Hadwen Park Congregational Church, Worcester, Mass.; Religious Education Assistant, North Beverly Congregational Church, Beverly, Mass.; Missionary, South India Field of the Canadian Baptist Foreign Mission Board. Home Address: in care of the Canadian Baptist Foreign Mission Board, 223 Church Street, Toronto, Can.

DAVID WILLIAM BEEBE, B.D. Born April 29, 1913, Kansas City, Mo. College: William Jewell. Student Organizations: Choir. Field Work: Pastor, First Baptist Church, Hanover, Mass. Home address: 87 North Main Street, North Hanover, Mass.

JAMES STANTON CONOVER, B.D. Born December 27, 1924, Newark, N.J. College: Brown. Student Organizations: Choir. Field Work: Youth Director, Washington Street Baptist Church, Lynn, Mass.; Student Assistant, First Baptist Church, Needham, Mass. Home address: 215 Institution Avenue, Newton Centre, Mass.

GRADY DEMUS DAVIS, B.D. Born December 23, 1919, at Pleasant Hill, N.C. College: Shaw. Student Organizations: Class Treasurer, Middler year; Vice-President Student Association, Senior year; Member, Religion and Labor Foundation. Field Work: Assistant Pastor, Ebenezer Baptist Church, Boston, Mass.; Pastor, Zion Baptist Church, Everett, Mass., 1948– Home address: Route 1, Box 112, Pleasant Hill, N. C.

CHARLES ALLAN GOSS, B.D. Born April 5, 1914, Quincy, Mass. College: Moody Bible Institute, Shurtleff. Field Work: Pine Street Baptist Church, Milford, Mass. Home address: 52 Bancroft Avenue, Milford, Mass.



NEWTON GRADUATES

JEROME JOSEPH HEVEY, JR., B.D. Born May 30, 1924, Springfield, Mass. Colleges: American International, Clark. Student Organizations: Choir; Prayer Committee; President, Senior Class (1948–49). Field Work: Director of Youth Work, Massachusetts Baptist Convention. Home address: 150 Institution Avenue, Newton Centre, Mass.

HARTLEY HORACE JOHNSTON, B.D. Born March 10, 1921, Lower Woodstock, N. B., Can. College: Acadia. Student Organizations: Steward, Student Boarding Club. Permanent address: First Baptist Church, Damariscotta, Maine.

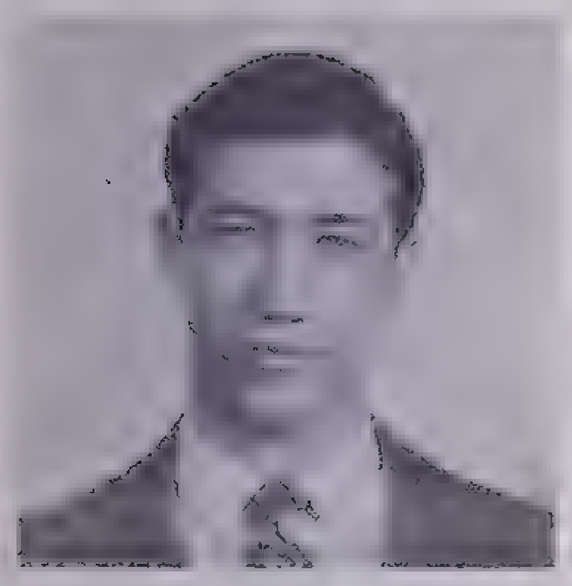
HARRY LOVELL LESURE, B.D. Born November 15,, 1918, Lawrence, Mass. College: Boston University. Home address: Baptist Church, Danville, N. H. *(No portrait.)*

RALPH HOMER LIGHTBODY, B.D. Born January 16, 1921, Boston, Mass. College: Gordon. Student Organizations: Choir; Student Association President; Student-Faculty Committee. Field Work: Associate Minister, Dudley Street Baptist Church, Boston, Mass.; Minister, Carolina Hill Baptist Church, Carolina, R. I. Home address: 212 Main Street, Wakefield, R. I.

CHARLES WILLIAM LUDEKING, B.D. Born July 7, 1918, Elizabeth, N. J. College: Columbia Bible College. Field Work: Pastor, Woodville Baptist Church. Address: Woodville, Mass.

MORRIS WENDELL MACFARLANE. Born May 8, 1924, Grafton, N. B., Can. College: Acadia. Field Work: Director of Christian Education, West Somerville Baptist Church; Director of Youth Evangelism, Massachusetts Baptist Convention; Northern Baptist Convention Field Worker in New England for the Crusade for Christ through Evangelism. Home address: Not certain.

NEWTON GRADUATES



RUFUS WARD MILLER, B.D. Born August 29, 1924, Platte City, Mo. College: William Jewell. Field Work: Youth Worker, Baptist Temple, Dorchester, Mass.; Minister, Union Church, South Foxboro, Mass. Home address: RFD 3, Platte City, Mo.

ELLIS ELDRIDGE O'NEAL, JR., B.D. Born December 18, 1923, Norfolk, Va. College: Richmond. Student Organizations: Fine Arts Interest Group. Field Work: Youth Work at the Lincoln Park Baptist Church, West Newton, Mass. Home address: 716 Redgate Avenue, Apartment 2, Norfolk 7, Va.

RALPH DUDLEY SANDERSON, B.D. Born January 22, 1922, Rupert, Vt. College: Harvard. Student Organizations: Prayer Committee. Field Work: Assistant Minister, Congregational Church, Cliftondale, Mass.; Youth Minister, Union Congregational Church, Boston, Mass. Home address: Box 551, Berlin, N. H.

ERNEST SIMON, B.D. Born April 4, 1923, Wallingford, Conn. College: William Jewell. Student Organizations: Basketball, Hill View. Field Work: Youth Work, Greenwood Union Church, Greenwood, Mass.; Student Assistant, First Baptist Church, Beverly, Mass. Home address: 44 Valley Street, Wallingford, Conn.

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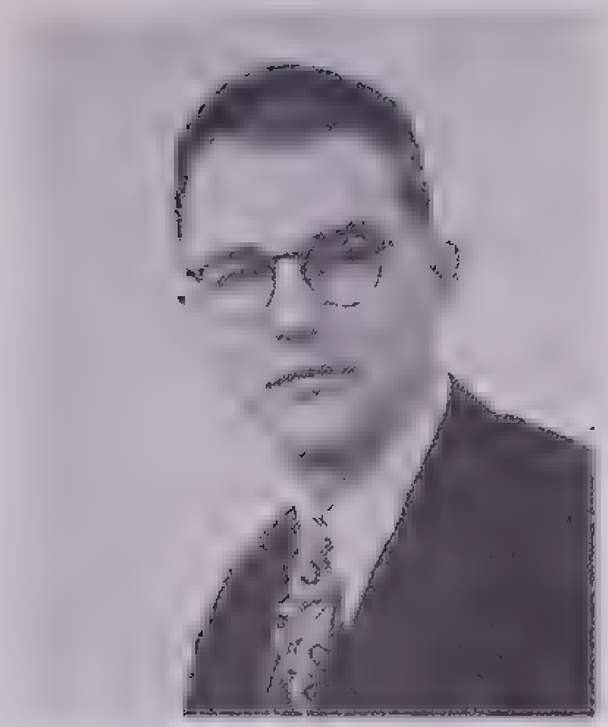
NEWTON GRADUATES



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NEWTON GRADUATES

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NEWTON GRADUATES

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SECOND YEAR CLASS

Back row: Killough, Osgood, Beebe, Wadleigh, Walker, Wiley.
Front row: Mintz, Kelsey, Jensen, Cole, Bishop.

FIRST YEAR CLASS

Back row: Tapscott, Tribble, Eldedge, Capista, Barnes, Alward, Garver, Hasty, Marshall, Wilbur, Chen, Huffman, Keech, Ham.
Middle row: Bowles, Eldredge, Wiesen, Killough, Blakney, Chen, Terry, Cole, Gillikin.
Front row: Loudermilk, Wu, Manierre, Work, Morris, Price, Bembower, Hutchinson, Wilmot.

FIRST YEAR CLASS

Back row: Gracey, Hey, Kolsti, Hirami.
Front row: Wood, Bauer, Wu, Watkins, Anderson.

1949

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Professor of New Testament Interpretation
Federated Theological Faculty, The University of Chicago

Stephen Greene Lecturer

ANDOVER NEWTON BULLETIN

February, 1950

"Forty Years With the Bible" James Percival Berkeley

"Ecumenicity In Worship" Roger Hazelton

"The Modern Crisis As Reflected in Contemporary Poetry" Amos N. Wilder

Book Reviews Some Significant Books of 1949

ANDOVER NEWTON BULLETIN

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The BULLETIN *Committee* is happy to present in more permanent form the scintillating address of Dr. Berkeley, the Southworth Lecture of Dr. Hazelton, and the Stephen Greene Lecture of Dr. Amos N. Wilder.

RICHARD D. PIERCE

JOHN H. SCAMMON

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Cover picture
Entrance to HILLS MEMORIAL LIBRARY
by JOHN M. WILBUR, JR., '52

FORTY YEARS WITH THE BIBLE

By James Percival Berkeley

THE CHOICE OF this topic may be sustained by an ancient undergirding assurance, "These forty years the Lord thy God hath been with thee: thou hast lacked nothing" — Deut. 2:7. It was forty years ago, next September, that I had the good fortune to begin teaching on this beloved Hill. And I can say gratefully "These forty years the Lord our God has been with me: I have lacked nothing."

In the city of Wells, England, approaching that impressive Gothic structure, my eye was distracted by a strange sign. It read, "Undertaker and Restorer of Antiques." The memory of that sign returns as three score years and ten record themselves on the calendar of life and retirement registers itself. I feel like that little "and" between those two ominous declarations — "Undertaker," "Restorer of Antiques." As long as there are enough vitamins to restore this antique, the undertaker can be warded off. But the end belongs to him ere long. Yet there is joy in working while it is still day, and to know that the darkness and the light are both alike to the One who has been with us these forty years in which we have lacked nothing. While this morning I am still a restored antique, through the grace of the daily ration of vitamins, you kind friends give me the opportunity of indulging in that favorite sport of senility — anecdotage.

In my senior year in this seminary there came a memorable surprise. Walking down the Hill, by chance I fell in with Prof. F. L. Anderson — dear old Andy! As we were crossing the bridge over the railway, Andy turned to me in his honest, direct, seemingly abrupt way with this question: "Berkeley, did you ever think of teaching?" This led to the query as to whether I would be interested in teaching in his department in the seminary. Such an idea had not crossed the threshold of my mind. It was a distinct surprise, for I had other plans in view. But I had gotten along very well with Dr. Anderson. His method of teaching had won my admiration and I had profited from sitting under him in his classes. So my mind responded spontaneously. That day my way of life these forty years was settled and this Hill took on the burden of my protracted presence. So in the fall of 1909, after a year of graduate work under Dr. Anderson, I began teaching New Testament Greek.

From this initial assignment, I gradually moved up into various N. T. courses, especially Interbiblical History. Then because Professors Brown and Donovan had leaves of absence, work in the Old Testament was added to my assignment. A year in Great Britain in 1914-15 gave me a highly prized opportunity for study abroad and opened for me a new status in the Bible department.

An address delivered to the alumni of Andover Newton Theological School by Professor James P. Berkeley, D.D., May 23, 1949, on the occasion of completing forty years teaching in the School.

Ten years after that meeting with Dr. Anderson, there came another surprise. That very wise and scholarly president, Dr. George E. Horr, was deeply interested in the emerging field of psychology and religious education. As far back as the Bible Union Lessons he had been active in the new movement, to which he made valuable contributions. It was one of his major ambitions to establish a chair of religious education at Newton. My interest was strong in this field from considerable experience in teaching in Sunday Schools. In fact, I taught at Ocean Park in 1913 before our School of Methods was established. So I was heartily in favor of Dr. Horr's plans and was enthusiastic for the man he had in mind for this position. I still believe it would have been the good fortune of the seminary to have secured that teacher. But that could not be. Then one day while crossing the bridge over the railway again, this time alone, there strangely flashed through my mind a surprising certainty that I would be asked to take this new chair. This had not been suggested to me nor had it occurred to me before. Within a few days Dr. Horr asked me to take over this work. So, through the kindness of President Horr and the declination of Albert Thomas, the first candidate for this new venture, I became Professor of Religious Education but continued teaching therewith — naturally, I felt — in both Old Testament and New Testament; for the material of any Christian Education is the Word of God.

This brought me into very rich experiences in Bible study and teaching. Work in the preparation and publication of texts in the curriculum for Junior High boys and girls provided one of the most challenging and fruitful opportunities of my life. While I have not added to the fame of this school in productions which are addressed to scholars, I rejoice in the opportunity that has been mine in making the Bible more teachable to adolescents and in helping teachers to teach the Bible. Working seriously on the learning and teaching processes, the psychology of religious awakening and growth gave a deeper and better approach to the Living Word. For me this period was most fruitful as a Bible teacher. It was most valuable for a professor of Old Testament because it kept the attention directed to the functioning of the word in the lives of growing persons.

Then these last seven years, the ripest and most delightful of all! They have been like the kine of Pharaoh's dream, fat-fleshed and well-favored, but, unlike Pharaoh, this dream has not been haunted by fear.

So here we are. I count myself a most fortunate person in all these years. Never have I been able to sing on this Hill, "Tho friends despise, forsake me." Nor have I been able to say here in the midst of my good friends of faculty and students, "Thou preparest a table before me in the presence of my enemies." My job, set in the best of fellow-workers, has given me a place where I have had to work hard in season and out of season. My only way to make good has been diligence and then more diligence, working out my salvation with fear and trembling. But what a joy it has been to carry out the exhortation, "Let him that teacheth give himself to his teaching," yea, and "gladly teach." During this stretch of time I have taught some twenty-five different courses,

some fifteen hundred students and corrected, it seems, about, 1,999,999.2 papers.

Forty years with the Bible!

In these decades we have been passing through a remarkable period of change, even revolution, in our attitudes towards the Bible. Today there is no more important question than the function of this book in the New Age which has fallen upon us with such overwhelmingness. Let us note some facts about this change and the place of the Bible today.

Forty years ago the inspiration of the Bible was a controlling concept of deep seriousness. This had determined the construction of the curriculum of the seminary. The first task of theological education was to acquaint the students with the Word of God by studying it severely in detail in the original language. Exegesis, in this system, was the fundamental requirement. Grammars, lexicons, and commentaries were the chief tools. When I entered the seminary in 1905, that alert student proprietor of the Book Store, Floyd Carr, pounced upon me with his well-known fund-raising efficiency. Taking me in hand before I had time to go to a class or meet any of the faculty, he loaded me down with a towering stack of required text books: Thayer's Lexicon of New Testament Greek, Westcott and Hort's Greek New Testament, Burton's Moods and Tenses, Harper's Elements of Hebrew and Manual of Inductive Method. So I secured my equipment to enter classes and begin my studies of the Bible.

"The Scriptures are the Word of God." Then it followed in developing the curriculum that knowledge of the languages of these writings was necessary. Such study could be no elective, left to the whim of the ignorant entering student. So to the Bible we were committed with real classroom, textbook discipline in Hebrew and Greek. Bull sessions with their naive rearrangements of uninformed prejudices availed nothing in learning to read the Hebrew of the First Chapter of Genesis according to Harper's Inductive Method under that master teacher of Hebrew, Professor Charles Rufus Brown. Nor did any superficial impressions stand before the searching gaze of Professor Frederick Lincoln Anderson as we toiled over the Greek of Romans with the commentaries of Meyers and Sanday. Nor did any loose and sloppy thinking stand in the court of the exact mind of Professor Winfred Nichols Donovan.

This careful study of the text was conditioned by dogmatic assumptions regarding the Bible! Exegesis was directed towards the exposition of what was assumed to be in the scripture according to church doctrine. The whole panoply of learning was employed as a helpful instrument for sustaining theological preconceptions. Orthodoxy, according to the dogmatic position, must exist in the authoritative book. So the book must be studied with zealous care to equip the preacher for orthodoxy.

But this method of going directly to the text in scholarly examination thereof, led to an unanticipated result. This study of the text carried the student back of the theological presuppositions to the word itself and let the word bear its own witness. Assertions made by the dogmatist regarding the nature and contents of the book were put to the test by the book itself. The student was confronted by the text and there was

demanded of him direct examination thereof. By this process old *a priori* formulations about the Bible ceased to have validity. The great gain was that the scriptures could now bear their own witness without interference from preconceived ideas about them. Now the Bible could function according to its own intrinsic virtue. Moses Stuart at Andover and Horatio Hackett at Newton were among the greatest scholars in this country in bringing students to a real first-hand knowledge of the Bible, and they trained the teachers who entered our seminaries, colleges and universities.

Into this situation of change and readjustment new forces projected themselves, making a very challenging disturbance. Historical investigation of the Bible appeared. To the scholarly examination of the text, archaeology joined its findings. The ancient past was opened and became living history. The older scholarship had been conducted in an historical and sociological vacuum which left the fancy full scope. Historical reality did not check theological, allegorical and homiletical proliferation. But now from the lands of the Bible came, and still comes, a stream of authenticated information which makes the Bible a new, living book. These discoveries are requiring of us reorientation and demand a deeper, richer scholarship on the part of the interpreter. When the Code of Hammurabi was brought to light, we were made acquainted with a system of laws similar to, but earlier than, that of Moses. Thereby old ideas were shaken. The finding of the Babylonian epics of Creation and the Deluge set the book of Genesis into an entirely new light. So our knowledge of the word out of which our Bible arose has grown with rapidly accumulating significance. These forty years have been in the midstream of these changes. A fresh appraisal of our approach to scripture has been forced upon us. No longer can the title "Holy Bible" keep this book in some sacrosanct position apart from life, guarded by ominous tabus or pietistic clichés. Down into the stream of history it has come. There it bears its own witness. There it must make its own place by virtue of its own intrinsic value.

This period of change, reorientation, readjustment, produced a real agony. We who have lived through it experienced the hard-pulling tensions of severe conflict. Out on the wings of both sides of the controversy were cranks, superficial sentimentalists, hard complacent dogmatists, partisan propagandists. But the agony of honest, informed men of faith was very real. Yet it was necessary and therefore fruitful. The Bible was coming into a new freedom. To stand on its own merits in the midst of controversy is an advantage to creative, dynamic literature — and that the Bible is, pre-eminently.

Today another emphasis appears — biblical theology. It is rendering a vital service by its acceptance of historical investigation and its insistence upon taking us directly to our relations with God in Jesus Christ as found in scripture. Revelation is being re-thought in the terms of God's self-disclosure. The work of the next generation will be made fruitful by this approach. However, dangers appear in the movement. Some of the work appearing so far is simply new topical discussion buttressed by new sets of proof texts. Its slogans of "the Unity of the

Bible" and "the Authority of the Bible" may be used as theological formulae which will predetermine the student's mind and interfere with the Bible's own witness.

Such, in a broad way, has been the stream of changes in these forty years. In it all, the enduring fact is that the Bible has not come to rest in any of the formulations regarding it (as Hoskyns has pointed out so well in his commentary on the Fourth Gospel). It has always been beyond any of the theories regarding it and has functioned in the lives of men in its own way according to its own power.

What, then, shall we say regarding the Bible today? What convictions and commitments have been born out of these forty years with the Bible?

In considering the place of the Bible today we should start with a clear recognition of the strangeness and amazing diversity of the Bible. This must be recognized clearly and constantly. The Bible is a strange book, a very strange book, the strangest of all books. Of one thing we can be absolutely certain: a theologically preconceived holy scripture would never have been this volume which we possess today.

In the first place, for a sacred book, the Bible is amazingly secular. A squeamish, over-nice taste would exclude parts of it. There are in its pages no "saints" in the pietistic sense of that word. The attachment of the application "saint" to any individual in the canon is utterly wrong. As one, to whom this term has been pre-eminently applied, said, "We also are men of like passions with you." Leaders in this book are never whitewashed nor allowed any pretense. Bad community life, bad politics, bad business, disasters, failures, wreckage, are all portrayed realistically. The divine is intermeshed in the common every-day life. What place in a sacred book have the stories of Samson, that rough-neck frontiersman of selfish concerns? Or the story of Esther who, in a beauty contest, won first place in the harem of a pagan king? Yet in the secular setting of the book these stories have their place. Who would ever anticipate in the book of the divine revelation the law about lifting up a donkey that had fallen under its load? The Bible is amazingly secular. None of its writers were at all remote from daily life. Job's amazing words have their setting on the town dung pile.

Variety is another mark. Heterogeneity is a distinguishing character. Ecclesiastics, pessimistically asserting, in old-age world weariness, that all is vanity, stands side by side with the Song of Songs with youths' joyful celebration of passionate, erotic love as two pure souls sing that all is love. And what shall we say when we place by the side of these two books the Fourth Gospel with the true agape of the Good Shepherd who lays down his life for the sheep? A group of writers of the Bible books gathered together in one place would vary markedly in their individuality and points of view.

This variety, diversity, freedom from standardization, individual originality, absence of creedal orthodoxy is one of the primary characteristics of the scriptures and a notable glory thereof. The Bible will not subject itself to any harmonization which glosses over or allegorizes these differences. The cross references in our Bibles are in the main

useless; and the slogan, "Interpret scripture by scripture," may cover a harmful device by which minds that differ are made to say the same thing. Especially dangerous are the expressions, "The Old Testament idea of God" and "The New Testament idea of God," with the erroneous implication of uniformity in each Testament and the failure to recognize differences in each Testament.

The diversity is really rich versatility and this rich versatility goes back to God Himself. He who is the same yesterday, today and forever, is not characterized by monotonous sameness. He is not everlastingly repeating Himself. To many men of many minds in manifold circumstances God always speaks to each one appropriately, freshly and diversely in the terms of their individuality. The divine versatility is always competent with originality for every person and every occasion. God can make use even of Balaam's ass. In the soliloquies of Jeremiah, God speaks uniquely in the deep wrestling of that lonely, suffering, lyric soul. At the same time God was speaking in the mind of the Deuteronomist whose mind was set on the codification of priestly law. While Jeremiah despised and rejected the ritual practices of his day, the Deuteronomist was developing a purified cultus. Through both of these men God was speaking and has continued to speak. His revelation comes with unique force in the well ordered logic of Amos, but also in the bizarre imagery of the abnormal Ezekiel. God utters his word in the passionate, distraught dialogues of Hosea but also in the elaborately ordered formalism of the Day of Atonement. In all these diverse circumstances and in all these diverse personalities God manifests the richness of the divine being breaking out beyond man's uniformities and demanding of the interpreter a broad surface of sensitivity. Yes, the book is multiform, not uniform. This we must observe faithfully, however much it may disturb our systematizing minds and trouble our neat formulations. Although the Epistle of James irritated Luther, it remains a part of Scripture.

Then there is the dynamic character of the Bible. It is literature of power, not audited record. Here is the story of God's act and word in bringing salvation to mankind. In the Old Testament this story of bringing salvation to the people of his choosing when he delivered them from slavery in Egypt was told and retold in song and story which celebrated God's grace and Israel's redemption. This story and song made Israel, and constantly revives Israel. By virtue of superb story-telling, arousing songs, challenging proclamations, impressive ritual, this event of deliverance as living tradition entered into the psychic life of the people and became for them vital truth. In the New Testament the story of bringing salvation to all the people of his choosing when he wrought redemption on the Cross was told and retold in song and story which celebrated God's grace and the world's redemption. This song and story made the Church, and constantly revives the Church. By virtue of superb story-telling, arousing songs, challenging proclamations, impressive ritual this event of deliverance as living tradition enters into the psychic life of the Christian fellowship and becomes its vital truth. So down through the ages the Bible, as creative word, has shown

itself potent, productive in those who have ears to hear. Much is being said in the new biblical theology regarding the Authority of the Bible. Better it would be to use dynamic terms, such as potency, adequacy. It is not our task to argue minds into accepting a doctrine about the authority of the Bible, but to expose minds to its power.

One day many years ago, back in my teens, I was riding horseback alone in the spacious expanses of Southern Utah along the Colorado River. Passing from Beef Basin through Sour Dough Canyon into Indian Creek, I came at midday to a ranch house. No one was at home. But, in accordance with the custom of the cattle range, I entered the unlocked door to satisfy my hunger at a free larder. Going to a corner cabinet for some dishes, my eye fell upon a small New Testament, an uncommon item of furniture in that frontier country. I sat down and began reading. Time slipped by, as I continued under the spell of the story. The word held me through the whole of the midday. Then, refreshed by the bread of life as no food could do, I mounted my horse and rode on. What kept me reading, oblivious of food at hand and of a robust appetite made keen by long hours of riding? Certainly no doctrine of inspiration nor authority of scripture. There was potency in that little Testament resting in the cabinet of the rancher. There was potency for the one who had ears to hear. There was an inherent functioning of the word by its one virtue when attention was given.

The author of the Epistle to the Hebrews realized this. He describes his own experience when he reports that the word of God was sharper than a two-edged sword. In this sentence the writer is not giving us a nice literary or theological statement worked out in his theorizing about the scriptures, but is reporting how the word functioned in his own mind in the area of his thoughts and intentions. "For the word of God is living and active, and sharper than any two-edged sword and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12. Reading that statement as a report of experience we sense how much the author suffered before he wrote these words. They remind us of Jeremiah as he exclaimed, "There is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot." Jer. 20:9. That is what the reading of Hosea did to Jeremiah. Carey, the English cobbler, found this same compelling force. A verse struck his mind with its arousing imperative: "Enlarge the place of thy tent! and let them stretch forth the curtains of thy habitations! spare not! lengthen thy cords! and strengthen thy stakes!" What potent influences have gone out into the whole world because of the power of that imperative in the man who had ears to hear.

As a boy in the First Baptist Church of Salt Lake City, Utah, I belonged to the Baptist Boy's Brigade, a forerunner of the Boy Scouts. We were taught to memorize 2 Peter 1:21. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." So our pastor, Henry Steelman of blessed memory, planted in our minds the doctrine of inspiration. We learned

it as a formal statement but did not, probably could not, apprehend the dynamics of this assertion. "Being moved," is a strong expression. Goodspeed renders it "influenced," and so makes it a mild, gentle term of polite society. Moffatt does better with the rendering "carried away." But Weymouth is still better with "impelled." Being impelled, that is, experiencing a strong force at work in their minds, men spoke. The writers of scripture were spirit-aroused men. The Bible is literature of power because written by men laid hold upon by the Holy Spirit, functioning in their individual feelings, intuition, imagination, reason, conscience. This is far beyond the automaton of the controlled scribe.

Therefore to understand the Bible in its own inherent worth we must turn constantly to the persons in whom it has *functioned* directly: to the minds which have been brought into the dynamic field of its energy. The best arguments for the authority of the Bible are unable to transmit power; but the word possesses its own energy in the lives which it empowers.

We hear our negro brothers singing that plaintive spiritual, "Were you there when they crucified my Lord?" and we realize the power of the word. We watch Gandhi as he lays down his life for his people, and we discover the inherent potency of scripture even outside of orthodoxy. How clearly and deeply it functions as John Woolman writes, "The pure spirit which inwardly moves the heart, and which taught me to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet, through which the Lord speaks to his flock." We look into the calm, lined faces of mothers and fathers who have been sustained by the Bible through long years of service, and we know what this book really does. We look into the lively faces of youth whose restless energies have been challenged and made anew by this living word. We turn to the treasures of the Prayers and Hymns of the church which have been inspired directly by the word, and we find that our souls are strangely moved by those who have been moved by the words of Holy Writ. It is in such places where the Bible functions that we become clearly aware of what it really is.

This book is strange, rich in diversity, creative, and is altogether personal. It is a book of persons and the Person. To know the Bible as Living Word we must actually meet and become acquainted with persons, with individuals, with persons in intimate relations with other persons and, above all, with these persons in their awareness of the Supreme Person, and this Supreme Person disclosing Himself to persons. It is not a book of chapters and verses, of lessons and texts. These may be handy divisions, but are utterly artificial. The scripture for a sermon, for example, is not 1 Kings 19:12. The word is God making Himself known to Elijah. The reality is the personal presence, the voice, the attentive response. What a strange approach to the literature of power is our use of texts cited by chapter and verse! We should seek, with every skill we can acquire, to become acquainted with these persons in whom God is working. We can and we must knock at the doors of these writers, enter into their minds and find God as

He confronts these men with His Presence. That is where spiritual reality is found.

The Bible is full of persons, real persons, in real life situations. The persons are speaking directly and intimately with other persons right in the social contacts of life. These books are never bookish. They are very different from that which is composed with a publication market in view. In the Bible we live in the midst of dialogue as persons meet persons in intimate contacts. Therefore it is indispensable to the interpreter that he find the best in depth psychology and use it for insight into persons in whom the revelation is being made. To understand a prophet we should never begin with an essay on his idea of God. First of all, it is necessary to get very close to the man himself in his lively dynamic interrelations with other persons. There in his intuitions, imagination, conscience, reason, God directly confronts a man and works within his mind. The Book of Job brings this out. There we see and we can become acquainted with a group of individuals. We can know minds intermeshed in a real meeting of minds. We hear them speak their own minds in the tensions of a social situation. The characters of this book are not theological dummies, philosophical mannikins shoved about by a writer. They are very real, interrelated minds speaking out of their own individuality in the stress of conflicting ideas. It is there that we come to sense God at work in his self-disclosure within the spirits of persons.

William Temple has given to us one of the most illuminating and helpful statements regarding Revelation as we find it in the Bible. "What is offered to man's apprehension in any specific Revelation is not truth concerning God but the living God Himself," and Brunner observes, "the real content of revelation in the Bible is not 'something,' but *God* Himself. Revelation is the self-manifestation of God." Yes, the Bible is altogether personal. We meet persons with persons and the Person.

Much is said in current discussions in biblical theology regarding the unity of the Bible. Wherein is the unity of this strange book with its pronounced diversity? The unity is not literary nor doctrinal. The uniting is in the Unifier, in the Person who addresses man and makes man aware of His Presence as Creator and Lord. "What is offered to man's apprehension in any specific Revelation is not truth concerning God but the living God Himself."

Our day should be marked by a new and vigorous teaching of the Bible. The charge is upon us to expose minds to the inherent potency of the scripture as God discloses Himself therein and so to release its powers. This makes more challenging demands upon our scholarship, requires a finer artistic skill, a deep devotion which comes from our own exposure to God's Self-revelation in His Son.

As literature of power, rich in its diversity and in its person-to-person relationships, the Living Word is always direct, addressing itself to intuition, imagination, conscience, to the thoughts and intents of the heart. The Bible man is a herald, a proclaimer who cries out to man, "Behold! Your God!" Our use of the Bible in this new age must be such that it makes its appeal directly to the person in his total response.

The true order of personal response is feeling, then understanding; imagination, then reasoning; interest, then memorization. Depth and riches, vitality and power are in the feeling and imagination, not in the formal structures of reasoning, however important they are. The Bible gives to us that which went into the psychic life of a people by means of memorable stories, arousing songs, reverent observances, challenging messages. It was always a living tradition, deeper and beyond the written page. Our charge, today, is to use the Bible as literature of power which inspires and feeds the psychic life of receptive minds.

We can do this today. We can carry on a new Bible work for the new age. We can now bring the written word to the whole world and can spread before them a better volume than ever before. We can bring the spoken word to the whole world and we can speak it more effectively than ever before. We have the visible word in the sacraments and we can make it into a more vital witness than ever before.

All this demands a deeper, more scholarly study of the Bible. It calls for hard work on the text with lexicon, grammar and critical commentary and far greater thoroughness in historical and literary investigation. That freedom in biblical study which has been won so hardly during these forty years must be carefully garnered and used in its fullest extent. To that we must add all that pedagogical, sociological and psychological studies afford us in understanding persons and human relations. And to that we must add a genuine biblical theology which will keep us aware of God confronting us in the persons and events of this book. Supremely it must keep us in right relations with the Father's own Son, our Lord and Saviour, Jesus Christ, who is Himself the Word.

And finally, Brethren:

The future belongs to the Bible: it does not belong to the Atom. Here is our basic conviction and commitment. There is more power in the Word than in the Atom. The Word has done more in Japan than has the Atom. Let us as Christians quit saying that the Atom can blow us to pieces; let us as Christians assert with conviction and commitment that the Bible can put the world together. It has its own peculiar, inherent adequacy. Scripture is inspired in a different way and in a far deeper sense than the literalist ever envisioned. Down through the ages in every kind of circumstances it has exercised its potency and continues to do so. Mark how it has survived opposition, indifference and even the ignorance of its champions. It has survived the literalist, the critic, the dogmatist. Always refusing to conform to any patterns set for it by man, this strange collection of writings with its amazing variety has exercised its own influence in an amazing variety of ways. Like its master it has been despised and rejected, and men esteemed it not, only to be surprised at its power. Like Old Man River, it just keeps rolling along. Stanley A. Cook is right in his declaration: "The Bible has an ultimate value, and we can be more confident of its future than we can of our own civilization. Indeed, we may say that the happiest future belongs to those who carry on the progressive interpretation of the Bible."

Yes, after forty years, laboring on the text, in biblical history and historical criticism, in pedagogy and psychology, my conviction and commitment is: The Future belongs to the Bible.

ECUMENICITY IN WORSHIP

By Roger Hazelton

AT LONG LAST the ecumenical movement has grown up. After a rather exciting youth, during which many gifted and venturesome pioneers blazed their trails and staked out their claims through the dense wilderness of modern Christendom, the churches have finally caught up with them and accepted full responsibility for what William Temple called "the great new fact of our time." This coming of age was recognized at Amsterdam in August, 1948, when the World Council of Churches was formally established. On that solemn Monday morning in the Concertgebouw, ecumenical Christianity became wholly the task of the historic, visible churches themselves.

Maturity, however, seldom comes on all levels at once. Basically there are three levels of growth in the ecumenical movement — the institutional, the theological, and the liturgical. We may naturally expect the most rapid and encouraging strides in the direction of organizational co-operation; the World Council, in fact, is designed to facilitate such mutual aid and structural solidarity. Slower but equally genuine progress is being made at the level of theological conversation. "Now it begins to shimmer," said Hendrik Kraemer, "that a theologian might do his thinking on behalf of the whole church." And this is an essential rallying point within the entire ecumenical enterprise, since, as Father Georges Florovsky reminded us at the First Assembly, "The Christian center is not strategy, but truth."

There remains the liturgical level of Christian ecumenism. As a meaningful conversation must precede effective co-operation, so a deep and valid experience of communion must come before we can talk fruitfully and honestly together about our faith. Ecumenicity does not display the same rate of growth on all these levels; within the whole development, in fact, there seems to be a distinct liturgical lag.

How, then, shall we act our age, be what we truly are, in the corporate act of Christian worship? How can what has proved to be a major

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stumbling block in ecumenical realization become instead a steppingstone leading us toward fuller expression of our unity in Christ? These are the vexing, agonizing questions which the ecumenical movement must try to answer. Moreover, they are local as well as global in their bearing and importance. We cannot communicate or co-operate with any lasting effect in the absence of a shared liturgical experience expressed in common liturgical language.

It is on the plane of worship that the unity of the church must be discovered and proclaimed. No theological ingenuity, no administrative planning, can serve as substitute for this. The vitality of ecumenical action and the adequacy of ecumenical thought are tested by the reality of ecumenical worship. For in Christian experience worship is always the threshold where knowing becomes doing, the primary and determining point of contact between faith and works. Here more than anywhere else the shame and glory of the church, the ecumenical anguish and the ecumenical hope, stand fully and critically revealed. It is important, therefore, that we take our bearings in this difficult but very significant area by means of certain guiding principles which may provide the necessary incentive to action, the controlling insight to thought.

I

First in order is the dispelling of some current misunderstandings and confusions. Quite often ecumenical worship is spoken of as simply eclectic worship. Apparently the idea is abroad that ecumenicity in worship can be secured merely by putting together in one service a variety of materials and practices from any sources, in order to suit a temporary promotional expedient. Nothing could be further from the truth. At the opening and closing services of the Amsterdam Assembly, to be sure, leaders and resources from several liturgical traditions were brought together. It was, however, not their respresentative variety but their integral unity that made these services ecumenical. They were ecumenical not because someone had carefully contrived them to "say something to everybody," but because Christians from all over the world were together with one accord in the same place.

The prevalent tendency to confuse ecumenism with eclecticism must be resisted for the reason that it betrays a sad and dangerous ignorance of the true sources of our oneness in Christ. What is needed is not a medley but a melodic line, not a patchwork but a pattern. Of course, we should be warmly hospitable to a great variety of orders and habits in worship, far more hospitable than we have been, else we could not come together in spirit and in truth at all. But these elements are not to be had simply for the asking; they cannot be borrowed and returned at will. Something more than liturgical tolerance and generosity is required. We earn the right to the full heritage of Christian worship only at the cost of conscious, purposeful, responsible participation in the historic faith of the whole church. For this, no skillful blending and no artificial synthesis can serve as substitutes.

Secondly, ecumenical worship is not the same as interdenominational worship. If a service held under the auspices of more than one communion and shared in by members of several happens to be ecumenical,

it is not the circumstances of their co-operation which make it so. The wind bloweth where it listeth; the Spirit can be neither controlled nor confined in temples made with hands.

The word "ecumenical" has been rather generally used, especially in North American Protestantism, to cover almost any type of interdenominational activity. It has been applied unblushingly to union services held during the lean summer months, to book clubs for ministers, and to the Student Christian Movement. Now these are doubtless good and serviceable enterprises, but there is little justification for calling them ecumenical. Evidently we are paying the word extra, like Humpty-Dumpty in *Alice in Wonderland,* and making it mean whatever we like.

This is a matter not so much of ignorance as of plain arrogance. A "united Christian front" is not the Una Sancta. We do not make ecumenicity happen by virtue of our coming together to worship; it is ecumenicity that brings and keeps us together. If a co-operative service of worship is sensitively conceived and reverently carried out, it may greatly enhance and further the ecumenical aim. But this is something which no interdenominational effort, however sincere and earnest, can possibly guarantee or create.

As a matter of fact, such co-operative planning and participation may widen rather than help to bridge the chasms of a liturgical sort that yawn between our churches. The wish to be fair to all constituent elements may make it very difficult to be true to any. In spite of all the good will in the world, small differences and variations may be magnified and not resolved. Shall we say "debts" or "trespasses" in the Lord's Prayer? Can three worthy hymns be found which everybody knows? Ought the congregation to respond "Amen" to the collects? If too few directions are given in the service, awkwardness and uncertainty may result; but when too much explaining is done the temper of worship is sorely tried. Then, too, plural leadership in such so-called "ecumenical" services may actually emphasize the diversity and not the unity of our Christian witness. There is something about the spectacle of half a dozen "leaders" sitting on a platform or in a chancel which speaks much more loudly than anything they can say.

Ecumenical worship is indeed a coat of many colors, but it is not a thing of shreds and patches sewed precariously and pretentiously together by mechanisms of interdenominational co-operation functioning through a committee on arrangements. For, after all, it is the end toward which we work together and the spirit in which we live together as Christians that spell ecumenicity, not the instruments and circumstances that attend our efforts.

These negative criticisms are made not to deny the values of co-operative and eclectic types of worship, but only for the sake of seeing them in proper ecumenical perspective. Both elements, in fact, are involved in any attempt to express our oneness in the body of Christ at the liturgical plane. We must continue to draw upon the varied riches in the liturgical treasure house, confident that they are the common property of us all. We must not relax our efforts to come more frequently together in new experiences of worship where our felt unity in Christ

may be freshly voiced. Any devices or procedures which look in this direction must be encouraged and welcomed, by all the churches of Christ. But none of them can insure or produce the consummation of our ecumenical hope.

Nevertheless, ecumenicity in worship is already a fact, as any delegate to Amsterdam, Madras, Oxford, or Edinburgh must know. In these and other meetings of world-wide Christian scope, and under highly favorable spiritual conditions, unit in worship did become compellingly — if only momentarily — real. The task of transposing this new-found harmony into the keys of regional, national, and congregational effectiveness is still before us. But we are not without guiding principles for this significant work, and at least some Christians should be called to labor in this particular vineyard.

II

A good starting point for constructive discussion is the definition of ecumenical worship given in the World Council *Primer* on this subject. It is "worship intended to express and further the unity of the whole church of Christ." This definition is a good one because it puts the accent where it belongs, upon the all-important matter of corporate intention. Before the unity of the church can be effected it must be felt and, above all, willed. It must be placed upon the heart and conscience of every Christian in the very act of worship itself.

Both Eastern and Western churches have historically recognized the principle of corporate intention, especially in connection with the question of the sacraments. If a sacrament is to be efficacious, say the Orthodox churches, the priest must have the intention of consecrating it. The Roman church puts it more explicitly: he must "have the intention of doing what the church does." This doctrine of the sacramental intention is sometimes ignored by Protestants, who naively assume that all Catholic worship is of an *ex opere operato* character, having nothing whatever to do with the will of either celebrant or congregation.

So far as Protestant worship goes, the doctrine of the priesthood of all believers does not abrogate but universalizes the intentional principle. For if every believer is in fact a priest, then each must intend to do in worship what the whole church does, and the genuineness of personal experience will be a function of the corporate intention. The Protestant, really, is no more a worshiping individualist than the Catholic is a worshiping authoritarian. The principle of intention common to both modes of churchly life acts as a balance and corrective within each.

While this principle is no rule-of-thumb for measuring liturgical sincerity, it does open up a quite indispensable dimension in the whole perspective upon the matter of ecumenical worship. It makes it very clear that such worship must be seen as a corporate deed issuing from a corporate will. The principle, of course, is for the most part a subjective one, since it concerns a worshiper's purity of heart. But we are not altogether helpless when it comes to applying it. There are actual indications of the presence of such intention which should not be neglected. For example, the Federal Council in the United States made a study seven years ago of the hymnbooks of some of our larger denominations. It was found

that through several decades there was a strong tendency toward a common body of hymns, together with a complementing tendency to drop out hymns with chiefly sectarian associations. This is further borne out by a study of hymnals published since the time of the Federal Council investigation, whether these hymnals are denominational, interdenominational, or nondenominational in character. Incidentally, levels of musical taste also seem to be rising slowly but surely. From an ecumenical viewpoint, probably the finest hymnbook in use today is the World Student Christian Federation's *Cantate Domino,* although its standards are musically so austere and liturgically so rich that many of our churches are still not ready for it.

Ecumenical intention, naturally, is a most inward and spiritual thing. It cannot be measured by counting hymns; it is not a question of finding the least common denominator among our different rites and customs; no mechanical arrangements can generate it, and no organizational supports can bring it into being. Nevertheless it is something worth knowing, and hence worth saying, that in the matter of worship all depends, so far as man's response is concerned, upon the will to express and further the unity of the whole church of Christ.

Christian worship is inherently ecumenical, otherwise it is not Christian in purpose. One aspect of this fact is that it is missionary-minded. We cannot even express our oneness in the church without striving to increase and share it in the world beyond the church. It is a hopelessly unchurchly attitude which holds that the church consists only of itself. We must therefore bring into the church and lay upon its very altar the zeal for furthering the gospel in all the corners of the earth. Every service of Christian worship ought to say implicitly: "Right here, in the midst of this broken, sinful world is the people of God, and it is his will and ours that you should belong to it."

We do not observe the mission-minded aspect of all Christian worship simply by setting aside special times of emphasis or by selecting hymn, prayer, and text on a given Sunday to underscore the evangelistic theme. Missionary evangelism ought to have not an occasional but a regular and habitual place within the continuity of worship. A judicious use of non-Christian religious literature in the framework of Christian liturgy may even help us, since it may serve to bring the world more clearly into the church's spotlight of concern. However it is done, Christian worship can be true to itself only if it is evangelistic and hence also eecumenical. The great high-priestly prayer of our Lord, "That they may all be one," must be constantly on our lips if it is to be also in our hearts. That is one of the surer ways of nourishing among ourselves the intention to express and further the unity of the whole church of Christ.

III

There is a second principle which gives objective substance and stimulus to the first. Call it, for lack of a better name, the principle of tradition. In varying degree and manner the unity of the whole church has already been realized. It may be the great new fact of our time, but it is also a very ancient fact, at least as old as the gospels and letters of the New Testament, and quite as central to our faith. This

unity, moreover, has been repeatedly felt and voiced within the historic rituals of Christendom.

The more traditional patterns of worship have this inescapable advantage over the more recent forms: they take us further back toward the primary impulse and initial source of our Christian faith. Worshiping with their help, we come closer home; we cannot but feel what T. S. Eliot calls so finely and movingly "the backing of the dead"; we are caught up more consciously and actively within the history of redemption. Through them we come to see that the Christian faith has its own kind of language, expressive of a depth of mood, a sense of existence, out of the range of our habitual vision.

We also come to realize something vastly more important — that our task in worship is not to create something which has not yet occurred but to celebrate something which has already happened. And this sense is precisely what the traditional forms can most richly bestow. In them, the ecumenical fact looms far above every ecumenical hope, so that as we enter into their spirit our hope takes on, more and more, the character of fact. Modern liturgies are generally strong in aspiration, but ancient, medieval, and Reformed liturgies are stronger still in adoration. Where we wish, they announce; where we inquire, they affirm; where we wonder, they exult and praise.

It is time to deal with some of the stock objections which are raised today whenever the traditional principle is upheld. Not a few members of so-called nonliturgical churches cry out "Formalism!" They repeat the old clichés to the effect that sincerity means utter spontaneity, that formal dignity means empty verbalism. Is it not a bit strange that we should be so anxious about the mote of formalism in the eye of an Anglican or Orthodox brother while remaining quite unaware of the beam of formalism within our own? Is there anything in the whole gamut of Christian worship more cut and dried than the typical "free" or pastoral prayer offered in the average morning service? Nothing, indeed, unless it be the usual "sentence-prayer" offered amidst embarrassed silence in an ordinary young people's meeting on a Sunday evening. The most certain way to lose all spontaneity is to make a fetish of it. When we condemn others for being formalistic and pride ourselves on not being so, we simply betray our ignorance of the forms which have become standard with us.

The point, of course, is just that there is no such thing as nonliturgical worship. The very phrase is a contradiction in terms; all worship is liturgical, if it is only habitual, regular, and corporate. Liturgy merely means the sequence, shape, or structure of any service; it is the "order" of that service. Hence an "altar call" or "invitation" extended at the close of a revival meeting is every bit as liturgical as the chanting of the Nicene Creed or the *Te Deum*. Worship does not have to be elaborate in order to be liturgical; all that is required is a corporate expectation and resolve, a planned and common pattern of action.

Fortunately, Protestant worship is coming more and more to realize the importance of the traditional principle. We are tending to reinstate forms and practices which have definite long-range, historic associations. Ancient collects and litanies, introits and antiphons, versicles and responses

are no longer regarded as "Popery." The "concert psychology" of the ordinary Protestant church service of half a century ago, with its "dynamic" pulpit spellbinder, professional quartette, and generally theatrical flavor, is happily almost — if not quite — a thing of the past. Now, when a minister speaks of his congregation as "the audience," he at least corrects himself.

Another stock objection comes from those who regard this revival of liturgical tradition as a drastic departure from our Protestant heritage of evangelical warmth and personal freedom. The only answer to be made is that such critics do not understand the Reformation very well. Luther and Calvin, Knox and Cranmer, even John Wesley and Alexander Campbell, were all men with a highly developed appreciation for traditional liturgical forms. They wished worship to voice not sectarian exclusiveness and self-conscious partisanship but Christian solidarity and continuity. They regarded the whole heritage of Christian worship as their rightful province and knew themselves to be the heirs of all the ages.

All the necessary implementation for the traditional principle may be found within Reformation thought and practice. The Genevan service-books of Calvin and Knox express a doctrine of the church which is not low but high, as these words are now employed. The morning-prayer order of John Wesley which appears in the recent Methodist *Book of Worship* would be inacceptable to many Methodist churches of the present day, because of what they would be bound to call its "ritualism." And while Luther was altogether clear on the point that "No rite is the Kingdom of God, but faith within you," he was quite as insistent that the worship of God must be both inward and outward, since it is "the service and honor of the heart."

Worship, rightly conceived and entered into, is both piety and cultus, both expressive and impressive, both subjective and objective; and it can be one of these only if it is also the other. Yet if anything is plain, it is that most Protestant worshipers today need as never before an objective, environmental, cultic grounding for their meager, timorous faith. We must get rid of what is banal, tasteless, and sentimental, giving up what is adventitious and dated for what has stood the test of time. In our churchly life we desperately need the backing of the dead, the encouragement of the cloud of witnesses. This is return to honest Protestantism, not retreat from it.

A third objection, made especially by laymen, repudiates the more ancient liturgical materials and ritual practices on the ground that they are not familiar. This notion that worship must move always in rutted grooves is dangerous and false. Familiarity breeds, if not contempt, then complacence, which widens still more the infinite distance across which the presence of God must come to us. Familiarity puts a premium on what is trite, and cares little for what is true. The question to be asked of any item in a Christian service is not, "Is it familiar?" but "Is it authentic?" Artists, perhaps, are more aware of this criterion than ministers; they talk about style, idiom, and native simile. They know that vibrant, genuine communication with a reader or beholder demands even an occasional jar or shock as well as conventional ease. Possibly those of us in the churches

might learn from the artists in this regard, inquiring into the integrity of our own style, and seeking to harmonize our priestly habits more and more with the great rhythms and cadences of the Christian faith.

We shall have to undercut the crust of custom at every possible and proper place. When Theodore Thomas, the first conductor of the Chicago Symphony Orchestra, was told his audiences did not like the Wagner he was giving them, he replied, "Very well, we shall play him till they do." Those of us who went to Amsterdam came back with a great hymn in our hearts, "Thine is the glory, risen, conquering Son."* All the Christians of Europe seemed to know it and love it. One of the best ways to bring ecumenicity home to our own churches is to sing it here. And if our people do not respond at once to its lifting power, we should sing it until they do.

We should abandon our liturgical squeamishness, and relearn the liturgical wisdom of the past, feeling our way ever more surely into its movement, living with its tried and tested responses until we have made them our own. Thus present need and longing, guilt and anxiety, will be set against the background of a richly treasured past. Subjective appeal and chaotic self-expression will be minimized in favor of the ancient yet ever new encounter of the living God with living faith. Some sense of the massiveness of Christian witness down the years will be ours once more. We shall be reminded that we live by grace within the fellowship of those who, being dead, yet speak to us; that quite apart from our achieving or deserving we are bound back to God through the blessed company of saints and martyrs, prophets and apostles.

A very few items from the liturgical storehouse may be chosen to illustrate this authentic vitality in Christian tradition, so lacking in much contemporary worship. You will go a long way before you find an evening prayer as *real* as St. Augustine's:

> Watch thou, dear Lord, with those who wake, or watch, or weep tonight, and give thine angels charge over those who sleep. Tend thy sick ones, O Lord Christ. Rest thy weary ones. Bless thy dying ones. Soothe thy suffering ones. Pity thine afflicted ones. Shield thy joyous ones. And all for thy Love's sake. Amen.

And if you are planning a service to meet the needs of men and women sweating it out in our contemporary world of fearful changes, can you do better than to choose this prayer of John Austin, an eighteenth-century English Catholic?

> Fix thou our steps, O Lord, that we stagger not at the uneven motions of the world, but go steadily on our way, neither censuring our journey by the weather we meet, nor turning aside for anything that may befall us. Amen.

Perhaps you wish an opening hymn for any Sunday morning. "Worship the Lord in the beauty of holiness" is too soft and slurring musically, whatever the merit of its words. "Holy, holy, holy" has been used too often. Then try the hymn, "All creatures of our God and King," based on St. Francis' *Canticle to the Sun,* and sung to the old Cologne tune, *Lasst uns*

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* Printed in *Christian Worship,* Judson Press, 1941. Reprinted on a separate sheet by the Commission on Worship, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

*Erfreuen.** It is robust, forthright, objective; yet has a warmly personal and devotional quality as well. And it does for our worship what a hymn of praise always ought to do — it unites the creature with the whole creation in giving God the glory. You will be impressed by the fact that the detail or design lifted out of some age-old rite or cultus is actually the freshest, most penetrating, and most honestly Christian thing in the whole service. For some strange reason, the oldest traditions of Christendom are the newest things in the world.

IV

The third principle which makes ecumenicity in worship possible is the most essential, yet most difficult to state. All that we have been saying presupposes it. Worship is ecumenical only if it is eucharistic. It must have its center in an act of communion with Christ the Lord of the Church. We might defend this principle historically and theologically at great length, but here we must be content with the barest sketch of an approach to this complicated and extremely acute problem.

No one can even begin to think about the matter without realizing that it is the service of communion which constitutes the greatest single stumbling block to unity in worship. For example, at Amsterdam the best we could do was to have four separate services, each administered by one of the historic confessional groups. There was some talk of giving up any attempt to hold communion services; Karl Barth and others were said to favor this. But the Assembly at least was honest about the issue; we brought our disagreements and divisions out into the open and did not pretend to a liturgical unity which we did not possess. Thus, with the Assembly in mid-career, when the theologians were beginning to reach agreement and the executives were perfecting the organization of the Council, it was an act of worship which convicted us of shame and failure and sin. It scattered and divided us, so that for one Sunday morning the World Council of Churches looked just like any Christian town in the world, with worshipers scattering to the type of service in which they felt most at home.

On the evening before, we had a preparatory service in the Nieuwekerk attended by all participants. Dr. Hendrik Kraemer spoke, pointing out that what would be done on the morrow would be an act of mockery and hypocrisy, a tacit avowal that we had not yet taken seriously the matter of obeying our Lord's command. The ecumenical anguish, compounded both of longing and despair, was very real that night.

The eucharist is precisely the act in which our unity in the whole church becomes most indubitable and imperative, and yet at the same time most unbearably difficult. That which most lucidly expresses and furthers our oneness in Christ is what makes it impossible for us to join each other unreservedly. Thus the scandal of the cross becomes also an offense within our liturgical life.

Fully recognizing the difficulties within the problem, there are still several suggestions which can be made for overcoming them. They may be briefly stated:

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* No. 98 in the Interchurch Hymnal; No. 75 in *Cantate Domino*.

1. We need to agree that the eucharist is absolutely central and crucial to all Christian worship. Its very meaning is the oneness we have in Christ: "Many as we are, we are one bread, one body, for we all partake of the one bread." Thus we cannot observe the sacrament separately without being willing to partake of it together. Each service of communion is an incentive, even while it is also a barrier, to our reunion.

2. No church has the Christian right to deny the validity of the way in which another church celebrates the office of holy communion. If we cannot yet have mutual participation, it is surely possible for us to have mutual recognition. St. Paul's own advice is the best rule for all: "Whether you eat or drink, or whatever you do, let it all be done for the glory of God. Put no stumbling block in the way of Jews or Greeks or the church of God."

3. The problem of the validity of the sacrament can be practically distinguished from that of its efficacy. Theoretically, of course, the two questions come together; but in practice they ought to be discussed separately. The issue of what constitutes a valid ministry must be dealt with apart from that concerning the nature and power of the sacraments. Otherwise it will continue to be a mare's nest of dissension and confusion, not the consummatory experience of unity in the whole church of Christ.

4. The eucharistic problem, like the problem of ecumenicity itself, is not one of uniformity but unity. It is not so much a matter of doing everything in the same way, but of speaking a common Christian language and sharing its meanings and stresses together. What we need is liturgical understanding and mutuality, rather than liturgical standardization and rigidity.

It is heartening to see how many different liturgical persuasions are engaged in reaffirming this central, crucial principle. From high Anglicanism to low Congregationalism the thought of the churches is converging upon this point — that the eucharistic act is the very norm and substance of all Christian worship, and the foundation on which our unity in worship must be built.

This enterprise is particularly important for Protestantism. Protestants are genuine sacramentalists, though sacerdotalism is rejected. The fact that we recognize only two sacraments, for example, bespeaks not a low but rather a decidedly high estimate of their gracious power. We regard them as divinely instituted, as visible and acted words, having their rightful place beside the read and spoken word of God. A sacrament, as one Protestant writer has said, "helps us to *see* the word of God." Therefore we must approach the eucharistic principle in sacramental perspective and with sacramental purpose.

When we ask how worship may become ecumenical, we are really asking how it may become Christian. It is Christian only if it puts Christ at the center of attention and devotion, and knows that we are one only because we are one in him. Since the eucharist does exactly this, it is utterly essential to all worship offered in the name of Christ. It follows that its celebration should be regular and frequent, and that its most ancient meanings should be recovered and proclaimed — expectancy no less than remembrance, thanksgiving as well as penitent self-

examination, victorious joy bestowed by God's own grace through pain and death.

The problem of ecumenical worship must be worshipfully solved. In such an answer the eucharist will have its focal place, since it is that form of worship expressing more than any other the unity of spirit which holds together the diversity of gifts, because more than any other act it establishes living continuity with the Christian past, and because it is the deed above all others in which we voice the Christian promise for the whole family of God. Although this prayer from the second-century Liturgy of St. Mark has not yet been answered, we may still make its words our own:

O Sovereign and Almighty God, bless all thy people and all thy flock; give thy peace, thy help, thy love unto us thy servants, the sheep of thy fold, that we may be united in the bond of peace, one body and one spirit, in one hope of our calling, in thy divine and boundless love; for the sake of Jesus Christ, the great Shepherd of the sheep. Amen.

THE MODERN CRISIS
AS REFLECTED IN CONTEMPORARY POETRY

By Amos N. Wilder

IT SHOULD NOT be necessary today to justify close attention on the part of Christians to the artistic life of our time. We no longer are satisfied with the view that art is a kind of decoration on the surface of life, or that poetry is a marginal kind of escapism or luxury. Rather are the creative, imaginative expressions of culture our best clues to the diagnosis of men's hearts. Theological seminaries give good heed to the movements of thought of the time in their departments of theology. They study the social patterns in their departments of social ethics. But the understanding of men's spiritual state is only adequately fulfilled when the deeper cultural forces receive the same kind of attention. This is not just a matter of studying the uses of the arts in the church: church music, church architecture, sacred poetry and hymnology, the role of the drama in the church program. It is rather a matter of knowing and interpreting the arts in the world. The Scriptures teach us that God's servants are God's watchmen. God's eyes are upon the hearts of men. The eyes of the church must be directed constantly to the deeper hungers and aspirations of men, testing the spirits, encouraging groping impulses toward the truth, and ready also to learn from new and often magnificent creations prompted by the secret working of the

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Spirit. Ezekiel's symbolism for the activity of God among men — that of the chariot, the wheels and the cherubim — is relevant here, with its suggestion of God's omniscient scrutiny of men's life: "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had" (Ezek. 10:12).

Our purpose here, then (confining ourselves to the art of poetry), is to explore the spiritual state of men today and to note the relation to the Christian heritage of our findings. We shall have to be highly selective in our use of the poets, and in the areas treated. This selection will be most profitable if we concentrate upon basic moods or aspects. Thus we shall confine ourselves here to a study of the sense of evil in the contemporary soul, and the impulses toward regeneration that appear. Our concern will be with the inmost crisis rather than with the social level.

The crisis with which we are confronted today is not only a political crisis (nationalism on the one hand, but a fifth column in every land dissolving age-old patriotic loyalties). The crisis is not only a social crisis (the aspirations and revolt of the masses). It is not only a cultural crisis in the sense of the dissolution of standing folkways, rituals and myths. It is even something other than a spiritual crisis, though the confusion of values and faiths is great, and it is a difficult time in which to "discern the spirits" and to say which are demonic and which represent the spirit of God. We could also say that while we have with us a psychological crisis, evident in the widespread neurosis and psychosis, and in the general psychological insecurity of extensive classes, yet this is not basic.

The crisis is deeper than any of these. It is an existential crisis. It is a crisis of man's deepest self. As Berdyaev has said, the image of man is dissolved. We have an invasion of chaos in the soul. A young Negro writer tells me he has given the title, "Rehearsals of Discomposure" to the studies of modern writers he has made for his Columbia-Union Ph.D. (studies of D. H. Lawrence, Kafka, Joyce, and Eliot). The crisis is an existential crisis, but it is all these others also. And the point is that all these other crises, social, cultural, psychological, etc., take on their peculiar character just because the existential crisis affects them all. For example, the insecurity of the proletariat or of the urban middle class would not be so fateful or so destructive if it were not compounded with this deeper crisis.

What, again, is this deeper crisis? The language used with regard to it sounds melodramatic, but points to the truth. We are all familiar with expressions of Paul Tillich. He speaks of the "sense of the abyss." He speaks of the "shaking of the foundations." Others speak of nihilism: that is, the loss of roots in modern culture, the solvent actions of positivistic science, the dehumanization of our economic order, have brought men face to face with nothingness, and so with certain experiences of vertigo, horror, nausea, estrangement. Even where the predicament is not felt at its most acute, there is a widespread sense of anxiety, and Auden speaks of the "Age of Anxiety."

It is interesting to find the many ways in which the term "apocalyptic"

has been resurrected to apply to our time and its expressions. We have a school of "apocalyptic poetry." Narratives of the end of the world are written by such different figures as the Swiss novelist, Ramuz, and the Trappist poet, Thomas Merton. A similar situation to ours gave us the biblical imagery of the earth made void, the sun's light failing, the moon turned to blood, the stars falling from heaven, the conflict of spiritual agencies. Or the imagery of the flood is used, and Merton writes in one of his poems:

> Flesh cannot wrestle with the waters that are in the earth . . .
> "Death"; *Man in the Divided Sea,* p. 127

Thus modern art and poetry are aware of this deeper crisis and make it known to us. And they are shaped by it. We have a different kind of art, at least as compared with that of the more recent past. The new art and literature take us back to William Blake's visions, to Dostoievsky's dramas of evil, to El Greco's spiritualities. Many contemporary writings and paintings remind us of the Book of Revelation. They are violent, phantasmagoric, surrealist. We have hallucinatory visions, allegories of Everyman, myths of death and transfiguration, apocalypses of Satan and Christ, demons and angels, tableaux of earthquake and catastrophe.

But the sense of apocalypse and judgment always carries with it the sense of new worlds opening. The time of crisis is a time of opportunity. "Behold, I make all things new." It is as though the membrane between man and the spiritual world had grown tissue-thin, or had even been broken, and strange new powers were at work in the world. There is an Ashanti hymn chanted at the height of their annual dance, when the orgy has finally succeeded in breaking through into the world of the spirits:

> The door of the ghosts has opened,
> The Father has come!
> The door of the ghosts has opened,
> The Father has come!

So the pilgrimage and dark initiations of the modern soul have brought it to a dead end which proves to be a door:

> The door of the ghosts has opened.

And so we find intimations and portents of resurrection and new creation in the artists and poets. When the modern soul has gone through this stark nihilism and this drama of ultimate evil, there is reason to think that for many the Christian faith commends itself as the answer. Thus Ignazio Silone writes: "The rediscovery of the Christian heritage in the revelations of our times remains the most important gain that has been made in these last years for the consciousness of our generation." And another writer, speaking of the surprising influence today of the French Christian prophet, Charles Péguy, says: "Catastrophes were necessary — and sufficiently cosmic, in order to shatter all the forms of modern optimism — for Péguy's work to be revealed and justified."

What we have said about the present crisis and its characteristic art will help to answer the questions that many men have with regard to traditional poetry. Is it really any wonder that writers like Masefield and Bridges, Alfred Noyes, Vachel Lindsay, Edwin Markham and a host of others do not speak to the modern soul? Is it surprising that Tennyson and Browning, Emerson and Whitman, are not for this place or for this hour? Is it any wonder that we go back rather to Herman Melville and his white whale, to Hawthorne and his symbolism of evil, to Blake, to the French symbolists; Rimbaud, Baudelaire, to John Donne, and indeed, to Dante, to Ezekiel, to the flood, the Fall of Man, and to the original myths of creation and chaos?

Yeats's poem, "The Second Coming,"* which announces not the return of Christ but the Antichrist at a new nativity in Bethlehem, is probably the most widely quoted, even canonical, expression of the modern crisis. This poem does not, indeed, look beyond the vision of evil. First we get the overt social picture:

> Things fall apart; the centre cannot hold;
> Mere anarchy is loosed upon the world,
> The blood-dimmed tide is loosed, and everywhere
> The ceremony of innocence is drowned;
> The best lack all conviction, while the worst
> Are full of passionate intensity.

Then comes the vision of the Beast, which for twenty centuries has been asleep and vexed with nightmares occasioned by the Christian mystery. (Yeats sees the blood-redemption of this mystery as having a morbid and obsessive aspect which while it has quickened culture has also provoked men to frenzy and violence.)

> Surely some revelation is at hand;
> Surely the second Coming is at hand.
> The Second Coming! Hardly are those words out
> When a vast image out of *Spiritus Mundi*
> Troubles my sight: somewhere in sands of the desert
> A shape with lion body and the head of a man,
> A gaze blank and pitiless as the sun,
> Is moving its slow thighs, while all about it
> Reel shadows of the indignant desert birds.
> The darkness drops again; but now I know
> That twenty centuries of stony sleep
> Were vexed to nightmare by a rocking cradle,
> And what rough beast, its hour come round at last,
> Slouches towards Bethlehem to be born?

Note that this poem was published in 1921. One can at least see how prophetic it was in the light of the second World War. But more deeply the vision of evil with "A gaze blank and pitiless" as the desert sun, renders something which is familiar to our generation, and which older poets like those named above did not confront. Yeats' poem is apocalyptic, and conveys the blank horror of an apocalyptic time. This is all the more significant since Yeats was not a poet who was earlier predisposed to this kind of a revelation.

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* Yeats: "The Second Coming" from *Michael Robartes and Dancer,* copyright 1928 by The Macmillan Company and used with their permission, p. 215.

What confirms our thesis is the fact that explicitly Christian writers and artists today exhibit this same catastrophic sense. Wallace Fowlie has written a unique little book about a group of French figures, including Péguy, Bloy, Bernanos, Maritain.* What he has to say about the French Catholic painter, Rouault, is striking. This painter "paints the 'last things'," he says, as an eschatological artist. The idea of Satan dominates but the crucifixion is at the center of all his work. Fowlie speaks of his "dark frenzy," his "ignominy before the absolute," and his "awesome introspection."

My point here is not that Christians should allow themselves to be swept into nightmares and pessimism, but that even Christians, if they are imaginatively aware, should recognize the wrestling with evil that is going on in the deeper culture of our time, and achieve some identification with it. Christian poets like Eliot and Auden are doing it. Christian novelists like Bernanos and Graham Green are doing it in their medium. A Christian painter like Rouault does it in his. Christian critics like Eliot himself, Brother George Every in his volume, *Christian Discrimination,* Norman Nicholson, Fowlie and others carry the witness into philosophy and esthetics. In all such ways bridges are being built between the Christian faith and the secular mind; a powerful movement of Christian apologetic is under way; and the gospel is in confrontation with the world at profound levels.

Before we go on, however, I should like to meet some of the questions that I know arise in your minds with regard to what I have said so far. You are puzzled by this modern poetry. This apocalyptic crisis sounds esoteric to you. This preoccupation with evil, this talk about the "abyss" and the "age of anxiety" seems unreal, and to theological students sounds uncomfortably like Kierkegaard and neo-orthodoxy! After all, you say, this kind of experience, this sense of ultimate crisis, this predicament of nihilism, is not something we actually meet among our friends, in our parishes. Our people, you say, have their troubles, but most of them are normal, healthy breadwinners and housewives like their fathers and mothers of the last generation, or like their Victorian forebears, for that matter. They do not feel that the world is being dissolved, nor are they greatly haunted by nightmares. The older generation bore up under the first World War and the depression with courage, and our own generation went through the second World War similarly. Moreover, you say, the art we like and that most people like is traditional art. It still speaks to us. We don't see why Keats and Shelley, Tennyson and Browning, Walt Whitman and Robert Frost, should be depreciated. And you will probably agree with the charge against current fads well stated by Archbishop Trench, who speaks of "the worship of the fleeting present, of the transient fashions of the hour in language, with contempt of that stable past which in all likelihood will be the enduring future, long after these fashions have passed away and are forgotten."

Now I wish to make it clear that I fully agree with a great deal

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* *Jacob's Night*

of this protest. We are confronted with a complex cultural situation, and various experiences, various moods, and various voices have their respective justification. In particular there are groups and strata in our middle classes in this country that are relatively healthy and secure, which have not, therefore, felt the strains and stresses of the age. They live, that is, in the same climate as their fathers in important respects, and this is not said in criticism. Modern men are not all equally exposed to what is, nevertheless, a general crisis of a wholly extraordinary character. We have traditional values and traditional arts and they are not to be depreciated. But we also have a catastrophic era of change, and it will not do to speak of "fashions" in connection with its manifestations. A good many areas of our society are protected from the social and the spiritual insecurities of this crisis by buffers, protections, guard-rails. There are good buffers: inherited faiths and community forces, especially in the Christian church and in democratic traditions. There are bad buffers, where men make themselves precariously secure by money or by fences of social power. But what I urge is that no such protections or privileges should or can really isolate us from the deeper insecurities of the times. Even our so-called healthy strata are affected and undermined by the changes. It is later than we think. The problem of meaninglessness, the sense of anxiety, haunt many who are perhaps not yet aware of it. Camus' novel, *The Plague,* is a parable of the subtle encroachment of a strange malady upon a society that believes itself healthy.

We should not, therefore, depreciate the art and the literature of the nineteenth century or of the Georgians, but we can well assign it its special relevance and limitations. Similarly with regard to the arts which reflect our crisis.

I propose now to document the modern experience by citations from contemporary poetry. Note that we are passing over work that deals first of all with the political or social matters. Many of our poets began with such concerns, but have been led deeper. I choose rather certain selections which exhibit what I have called the existential level or predicament. First, the sense of evil and helplessness. Second, themes of purgation.

First, then, the sense of sin, of moral and metaphysical evil, and of being helpless in its sway. It is true that many modern intellectuals believe that they do not believe in the soul, and claim that the pangs of conscience represent a social prejudice or super-ego of which we should free ourselves.

Much poetry todays shows that the problem of good and evil is treated as a desperate matter. We choose a confession found in an older poem of Conrad Aiken, "Tetélestai":* Here modern man with all his achievements acknowledges that he cannot "capture the secret of self," and is a "helpless beholder" of the war in his heart.

> I, the restless one; the circler of circles;
> Herdsman and roper of stars, who could not capture
> The secret of self; I who was tyrant to weaklings,

* C. Aiken: "Tetelestai" from *Selected Poems,* copyright 1933 by Charles Scribner's Sons, and used with their permission, p. 160.

Striker of children; destroyer of women; corrupter
Of innocent dreamers, and laugher at beauty; I,
Too easily brought to tears and weakness by music,
Baffled and broken by love, the helpless beholder
Of the war in my heart of desire with desire, the struggle
Of hatred with love, terror with hunger . . .

It has been pointed out that men today are conscious of a special kind of despair — a lucid sense of their entanglement in evil, social and psychological. They recognize the strength of the roots of evil, and the toughness of the fibres or cables that knit the structures of habit and custom. This despair has been explored and set forth by imaginative writers with the use of Freudian tools. But T. S. Eliot has deepened the awareness of our lostness, partly by confronting it with the glories of man's spiritual past, but especially by invoking the blazing revelation of the Gospel. So man cries out in Gerontion:

After such knowledge, what forgiveness?

The sense of being hopelessly trapped is strikingly expressed by Delmore Schwartz, the emphasis here being not on guilt but on the iron sense of impersonal fate. In the poem the speaker has been spying on a happy family scene in a comfortable home, with music by firelight and servants moving about; and he goes on:

It is time to shake yourself! and break this
Banal dream, and turn your head
Where the underground is charged, where the weight
Of the lean buildings is seen,
Where close in the subway rush, anonymous
In the audience, well-dressed or mean,
So many surround you, ringing your fate,
Caught in an anger exact as a machine! *

"Caught in an anger exact as a machine": here is a striking expression for the sense of an automatic fate, an impersonal hell, in which men are caught. One cannot help thinking of Paul's conception of the "wrath," or wrath of God, which for him, too, is a kind of impersonal process in which men are "caught" and from which they are only delivered by a miracle.

We can fill in this sketch of the modern sense of evil now by three quotations from W. H. Auden. Auden is undoubtedly the most widely read and influential if not the most gifted of the poets that have arisen since T. S. Eliot. Born in England, he has become a naturalized American citizen. Though his recent work evidences a Christian position, he has been so deeply indentified with the modern temper that he is still its unique spokesman. Our citations are all taken from his volume, *The Age Of Anxiety,*† published in 1947.

First, a passage in which, again, confession is the key-note. For all our claim to be enlightened we still pray to primitive gods; and even

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* Delmore Schwartz: "Tired and Unhappy," cited in O. Williams' *A Little Treasury Of Modern Poetry* by Charles Scribner's Sons, copyright 1946 and used with their permission, p. 409.

† W. H. Auden: *The Age Of Anxiety,* copyright 1947 by Random House, Inc., and used with their permission, pp. 44, 123, 124, 136.

our worship is a kind of mumbo-jumbo, or, as he says, "galimatias," which we go through as a way of escaping from our responsibility to our neighbor:

> for plainly it is not
> To the Cross or to Clarté or to Common Sense
> Our Passions pray (but) to primitive totems
> As absurd as they are savage; science or no science,
> It is Bacchus or the Great Boyg or Baal-Peor,
> Fortune's Ferris-wheel or the physical sound
> Of our own names which they actually adore
> As their ground and goal. Yet the grossest of our dreams is
> No worse than our worship which for the most part
> Is so much galimatias to get out of
> Knowing our neighbor; all the needs and conceits of
> The poor muddled maddened mundane animal
> Who is hostess to us all. (p. 136)

A second passage satirizes our illusions of progress and points out that we are really dreary automatons. Here again is the theme that men have lost their spiritual freedom, and have let themselves be "caught" in an inflexible process that spells damnation.

> Led by that liar, the lukewarm Spirit
> Of the Escalator, ever timely,
> His whims their will, away from freedom
> To a locker-room life at low tension
> Abnormal none, anonymous hosts
> Driven by drill sergeants
> To ply well-paid repetitive tasks
> (Dowdy they'll die who have so dimly lived)
> In cozy crowds. (p. 44)

Auden is particularly effective in blasting the superficiality and smugness of Christians, and this charge is all the more pungently put in the mouth of the Jewess, Rosetta, in the poem. The passage is a little apart from our present theme, and yet it suggests why many modern men are due for disaster even if they have not come face to face with it. "You conventional, hearty and bumptious Christians," she says in effect, "cannot know what real desperate faith means, as we anxious Jews have to know it. You have a nice 'household god' that brings you luck, and a 'Harpist's Haven for hearty climbers' to look forward to after you have been good boys and girls on earth."

> You're too late to believe. Your lie is showing,
> Your creed is creased. But have Christian luck,
> Your Jesus has wept; you may joke now,
> Be spick and span, spell out the bumptious
> Morals on monuments, mind your poise
> And take you cues, attract Who's-Who,
> Ignore What's-Not. Niceness is all
> And the rest bores . . .
> you couldn't accept
> Our anxious hope with no household god or
> Harpist's Haven for hearty climbers. (pp. 123-24)

There are, indeed, many today who need to have their illusions punctured, but the deeper mood of today is that which we have illustrated earlier. The crisis is closely connected with the breakdown of

illusions, especially with an exaggerated confidence that science and technics could meet all our needs. The new psychic insecurity and its consequent deepening of our experience of mystery make possible a new humility. And modern poetry and art serve a prophetic function in dramatizing this situation. William Van O'Conner in his recent volume, *Sense and Sensibility in Modern Poetry,* makes much of the theme that one of the great contributions of modern poets has been the renewal of the vision of evil, which had been banished by the dogma of absolute rationality.

One index of the sense of evil and of our world's irrevocable entanglement in evil is the recurrence of what one could call secular prayers, ejaculations for deliverance, voiced by these poets. One could make a considerable anthology of such passages, suggestive of the groping faith of our time. One could begin with Auden's well-known "Petition," found in all the anthologies, which addresses God as "Sir, no man's enemy . . ." I add a number, some of them by poets of faith, like Anne Ridler, which nevertheless speak for the man of today and in his language.

O Thou my monster, Thou, my guide, . .
O pattern of inhuman good,
Hard critic of our thought and blood,
By whose decree there is no zone
Where man can live by men alone,
Unveil thyself that all may see
Thy fierce impersonality. *

"Terminate torment
Of love unsatisfied
The greater torment
Of love satisfied."

O Love, answer the hammering heart:
Only in love we live; then prove
That quickening good, take your own part,
Show us that all your modes are one. †

In this poem, "The Last Days of Alice," Allen Tate has in mind Alice who has passed through the looking glass, and who has thus lost her real human nature. This he sees as a figure of our own alienation:

We too back to the world shall never pass
Through the shattered door, a dumb shade-harried crowd . . .
O God of our flesh, return us to your wrath,
Let us be evil could we enter in
Your grace, and falter on the stony path!

Finally, a poem about Boston on a windy Sunday in March by Robert Lowell, a young New England poet who became a Roman Catholic convert. The poem is really about the garish Carnival of the world and the day of judgment. I quote the last verse with its closing cry for a new Adam:

On Troy's last day, the populous
Shrines held carnival, and girls and boys

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* Louis MacNeice: "Prayer In Mid-Passage" from *Springboard,* copyright 1945 by Random House, Inc., and used with their permission, p. 43.

† Anne Ridler: "Poem," *Poetry, A Magazine of Verse,* (June 1949), p. 141.

Flung garlands to the wooden horse; so we
Burrow into the lion's mouth to die.
Lord, from the lust and dust thy will destroys
Raise an unblemished Adam who will see
The limbs of the tormented chestnut tree
Tingle, and hear the March-winds lift and cry:
"The Lord of Hosts will overshadow us." *

From the vision of evil to prayer for deliverance, and from the urgency of prayer to the process of purgation. Thus we reach our second theme.

In Eliot's play, *The Family Reunion,*† we have a particular study of guilt and contrition. The case portrayed here is of a man who carries an intolerable burden of guilt with regard to his wife and her death. It is all the more characteristic that no actual deed of crime had clearly been committed, but hostile feelings had been cherished. Thus this character came to feel a complicity in the death of his wife. All men and women who have reached a certain age, can understand such a contrition bearing on family relations, particularly with regard to their parents. William Blake in his series of paintings portraying the life of Everyman and entitled, "The Gates of Paradise," confirms the idea. Youth is represented as brandishing a spear against the breast of his father, who exclaims, "My son! My son!" Of course when we explore the situation of parents and children, the wrong of parents to children is disclosed also. So it is in Eliot's play, and so it is in Blake's pictures. But also the role in the tragic past of all members of the family: the brothers and sisters, and others. The mistakes and conflicts of the past are seen as infinitely sad and irremediable. Retrospect in any family recognizes the lost possibilities, what might have been, the fateful miscarriage. In the family situation Eliot finds a paradigm of the human situation and a motive to purgation. Emerson, in a retrospect on the lost years of his childhood and youth, speaks of how these memories are tinged with "infinite compunctions." I quote lines from *The Family Reunion* which reflect the sense of remorse for the irretrievable, and men's sense of impotence in the grip of lovelessness and its penalties. Here is a profound expression of how appalled modern men can become when they come face to face with the results of their behavior — the realization that some things cannot be changed, that the past, present and future are linked inexhorably together, and that there is no help for it until grace finds a way.

And whatever happens began in the past,
and presses hard on the future . . .
All are recorded.
There is no avoiding these things
And we know nothing of exorcism
And whether in Argos or in England
There are certain inflexible laws
Unalterable, in the nature of the music.
There is nothing at all to be done about it,
There is nothing to do about anything. ‡

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* Robert Lowell: "The First Sunday In Lent" from *Lord Weary's Castle,* copyright 1944, Harcourt, Brace and Co., Inc., and used with their permission, p. 15.

† T. S. Eliot: *The Family Reunion,* copyright 1939 by Harcourt, Brace and Co., Inc., and used with their permission, pp. 93, 94, 96, 97.

‡ Part II, Scene I, pp. 93, 94.

In the following scene three degrees of the torments of guilt are stated. The first is "isolation — that's one hell." Next, "the numbness . . . the second hell:"

> I felt, at first, that sense of separation,
> Of isolation unredeemable, irrevocable —
> It's eternal, or gives a knowledge of eternity,
> Because it feels eternal while it lasts.
> That is one hell.
> Then the numbness came to cover it — that is another —
> That is the second hell of not being there,
> The degradation of being parted from myself . . .
> All this last year I could not fit myself together:
> . . . I not a person, in a world not of persons
> But only of contaminating presences.

The third degree of torment is defined as

> A new torture
> The shadow of something behind our meagre childhood
> Some origin of wretchedness. *

This last points to those deeper piers and ancient buttresses of inherited evil in the family and in society which first act as a bane upon childhood; the legacy of the sins of the fathers and the forefathers.

Now this is not morbidity or a special case, but an attempt to be honest with the evil in the heart. In the closing scene of the play the leading character goes out to seek purgation and innocence through suffering. He turns himself over eagerly to the Eumenides or Furies whose mission of torment he recognizes to be for his own salvation.

In Eliot's most recent play, *The Cocktail Party,* produced this last summer at the Edinburgh Festival, the author describes the state of mind of modern men, evidently, in much the same terms.† One of the characters, Celia, in an interview with her physician, speaks as follows about her sense of solitude, and then of the need for atonement:

> It isn't that I *want* to be alone,
> But that everyone's alone — or so it seems to me.
> They make noises, and think they are talking to each other;
> They make faces, and think they understand each other.
> And I'm sure they don't.
> Is that a delusion?

Then she speaks of her "sense of sin":

> It's not the feeling of anything I've *done,*
> Which I might get away from, or of anything in me
> I could get rid of — but of emptiness, of failure
> Towards someone, or something, outside of myself;
> And I feel I must — atone.

Men recognize more and more clearly that our private self-love and hostility are directly related to the public disorder and to the emergence of violence and tyranny on the social scene. So writes Auden, and draws the lesson.

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* Part II, Scene II, pp. 96, 97.

† The report in *Life Magazine* describes Eliot's intent as follows: "to examine the ways in which human beings can find salvation in Christianity. The alternatives, as he sees them, are a tolerant acceptance of each other's limitations or, for the chosen few, a life of service and sacrifice to God."

Whole phyla of resentments every day
Give status to the wild men of the world . . .
Our claims to own our bodies and the world
Is our catastrophe . . .

There must be sorrow if there can be love.

How much must be forgotten out of love,
How much must be forgotten, even love. *

We turn now for our most moving instance of this theme to a poem written during the recent war by the American poet, Marianne Moore, certainly one of the greatest poems written by an American in connection with the war. The poem is entitled, "In Distrust of Merits."† Miss Moore is included among the select few among modern poets in this country by our best judges. In this poem the writer indentifies herself utterly with the atrocious costs of the struggle — the wasted lives, the agonies, cruelties and immitigable losses — and cries out against pride and blindness, against

the small dust of the earth
that walks so arrogantly,

against

the blind
man who thinks he sees, —
who cannot see that the enslaver is
enslaved; the hater, harmed.

Then she is led by the appalling character of "the fighting, fighting, fighting,"

some
in snow, some on crags, some in quicksands, —

she is led to acknowledge that the pride is within, within herself, within all of us. There is a movement of revulsion, "in distrust of merits." She wistfully hopes that she may be cleansed by it.

It cures me; or am I what
I can't believe?

And the poem concludes with these three stanzas:

. . . The world's an orphans' home. Shall
we never have peace without sorrow?
without pleas of the dying for
help that won't come? O
quiet form upon the dust, I cannot
look and yet I must. If these great patient
dyings — all these agonies
and woundbearings and blood shed —
can teach us how to live, these
dyings were not wasted.
Hate-hardened heart, O heart of iron,
Iron is iron until it is rust.

---

* *Canzone* (in O. Williams, op. cit., pp. 260 ff.)

† Marianne Moore: "In Distrust of Merits" from *Nevertheless,* copyright 1944 by M. Moore and used with the permission of The Macmillan Company. Quotes from pp. 12-14.

There never was a war that was
not inward; I must
fight till I have conquered in myself what
causes war, but I would not believe it.
I inwardly did nothing.
O Iscariotlike crime!
Beauty is everlasting
and dust is for a time.

The poem ends thus in a deep self-abasement, yet in an ascription of praise to that eternal beauty which we all forfeit; ends on a note of genuine purgation. Miss Moore has succeeded in penetrating all the wilfulness and hardness of even good men today — that *refusal to see* which conditions our whole stalemate of social and international and private conflict. She has touched a note of tragic humility which could solve most of our problems, if men would only let themselves be taught by what they have seen and felt in our desperate time.

Let us go back to the statement of Silone quoted earlier. "The rediscovery of the Christian heritage in the revelations of our times remains the most important gain that has been made in these last years for the consciousness of our generation." But if the modern world is to be aided in finding its way back to the Christian faith, the Christian church must recognize at least three major factors and meet the seekers at these points.

First, the church must learn to say Yea to the goodness and beauty of the natural order and cast off all false asceticism and impoverishment of the imagination.

Second, the church must come out fully on the side of intelligence, reason, science in reshaping its faith and message. Though the rational spirit in the modern world has had its excesses, and though it has occasioned some of the most bitter perplexities of our culture, yet it is a permanent part of western man, and no religion can hope to speak sense or meaning to him for long that does not meet him at this point.

Thirdly, and perhaps most important of all, the Christian church, Christian worship, the Christian people, must learn to exhibit a sobriety, a chastity of mood that will show that they, too, at least in imagination and sympathy, have passed through the deep places, the baptisms of suffering, that many of their contemporaries have known. This does not mean lugubriousness or solemnity; in fact, it can mean sweetness and joy. But the brassiness and complacency, the conventionality in worship, which prevail too often, shock many unbelievers, and drive them into the liturgical churches where at least they find some measure of reverence and a recognition of mystery.

Think of some of the wide groups about us who still stand outside the churches, but for whom, "the door of the ghosts has opened," and who could bring inestimable resources into the churches. There are many ex-soldiers for whom a religion if it be insipid can mean nothing. There are the countless members of broken homes, partners and children, who have suffered corrosion of heart and starvation of affection.

There are the victims of the special psychological disasters which our modern urban Vanity Fair prepares for so many. There are the specially

sensitive and gifted people, including artists and intellectuals, who have not been able to stand the impersonal Waste Lands of our dehumanized culture, and who have cracked up. There are the marginal groups in business life or labor or farming on whom recurrent insecurity and false values have finally left their mark. And there are the vast number of secularized men and women who have just reached the point of meaninglessness and hollowness. What we have called the existential crisis has touched all such, the vision of evil, the impulses toward catharsis. Such people, if they move toward the church, will feel themselves rebuffed unless they find there at least genuineness and sobriety; in worship, reverence; in Christian people, especially ministers, real disinterestedness and spiritual tact. If they do not find these things they will gradually evolve their own versions of religion or cult, or even their own versions of the gospel outside the traditional churches.

SOME SIGNIFICANT BOOKS OF 1949

THE following are not, in most cases, reviews of books which have been sent to us by publishers. Rather, we asked each professor to select one or two books in his field which were published during 1949, and which he thinks are *real contributions* from the point of view of the parish minister.

The Prophetic Faith, by Martin Buber. New York: Macmillan: 1949. 247p. $3.75.

Martin Buber, rabbi, mystic, theologian, member of the faculty of the Hebrew University in Jerusalem, author of *I and Thou, Moses,* and books on the kingdom of God. This volume, translated from the Hebrew by Carlyle Witton-Davies, is a searching, illuminating exposition of the Prophetic Faith of Israel in its core meaning and historical development. Scholarly historical investigation, theological insight, mystical penetration, prophetic faith and zeal mark this as one of the really superior works in this field. It is to be read closely, studiously, devoutly — deeper processes of the thinking of chosen men and chosen community in the historical tensions wherein God confronts men with obligations. "To be a nabi means to set the audience before the choice and the decision" — p. 2. Here is a book for fruitful investment of money, but more, investment in spiritual reality.

J. P. BERKELEY

Psalms; Translated and Interpreted in the Light of Hebrew Life and Worship, by Elmer A. Leslie. Nashville: Abingdon-Cokesbury, 1949. 448p. $5.

This commentary will be warmly welcomed by the preacher. The excellent translations, the dynamic exposition bring the Psalms to life. They can be read in the situations to which they belonged and their message can be felt in a fresh, inspiring way. This book is different and gives new appreciation of this indispensable book of prayers and hymns. Chapter I, "The Psalms in Living Worship," provides the best kind of introduction. Prof. Leslie is enthusiastic regarding the methods of Mowinckel and makes a great deal of the Coronation theory. In this many cannot follow him. But his book will prove helpful to every one who seeks a better intimacy with the Psalms.

J. P. BERKELEY

How Came Our Faith: A Study of the Religion of Israel and its Significance for the Modern World, by W. A. L. Elmslie. New York: Scribner's, 1949. 417p. $3.25.

The Theology of the Old Testament, by Otto J. Baab. New York: Abingdon-Cokesbury, 1949. 287p. $3.50.

Here are two useful books for the parish minister who wishes to teach and preach from the Old Testament. Baab's book is a straight

topical treatment of Old Testament theology — God, man, sin, salvation, etc. It recognizes the modern disciplines of study but suffers somewhat from the tendency to gather texts from different Bible books, assuming that they mean the same thing.

Elmslie approaches the religion of the Hebrews by the historical method, relating that religion to the needs of today. With warmth and spiritual insight the author leads the reader from the earlier Hebrew faith to the dynamic teachings of the great prophets.

J. P. BERKELEY
J. H. SCAMMON

The Archaeology of Palestine: A Survey of the Ancient Peoples and Cultures of the Holy Land, by W. F. Albright. Harmondsworth, Middlesex, England: Penguin Books, 1949. 271p. 2/6.

This "Penguin Book" may be bought in the U. S. for 75 cents plus 10 cents postage by sending the money to The American Schools of Oriental Research, Drawer 93A, Yale Station, New Haven, Conn. — and what a bargain it is! Paper-bound, to be sure — but here is a comprehensive survey of Biblical archaeology, methods of preparation for an expedition, life in Palestine from prehistoric days through Graeco-Roman times, and languages and literature of the Biblical period — by a top authority in the field. You'd better order it, however, the day you read this review, for I have been watching for three years for a Penguin Book that went out of print! 30 plates and 63 figures and diagrams add to the amazing value of this little book that fits into your pocket and can be pulled out while you're waiting for some appointment.

J. H. SCAMMON

The Ancestry of our English Bible: an Account of Manuscripts, Texts, and Versions of the Bible, by Ira Maurice Price; second rev. ed. by William A. Irwin [and] Allen P. Wikgren. New York: Harper, 1949. 349p. $3.75.

This is a much-needed book on the way the Bible has come down to us. While it lacks some of the vividness of the old standby, Paterson Smyth (now out of date though not out of print, and elementary for the seminary graduate), it is comprehensive (everything from the Hebrew and Greek through Twentieth Century, Weymouth, Goodspeed, and Revised Standard); up-to-the-minute (Isaiah and Habakkuk scrolls); excellently illustrated (32 full pages of plates plus seven diagrams). This reviewer recommends it as *the* standard book at the present time on the transmission of the Bible, a reference book which a parish minister might well read once a year. We need to review, just about that often, all that is connoted by such terms as Geneva Bible, American Standard Bible Committee, Rheims-Douai, Codex Sinaiticus, Confraternity of Christian Doctrine, Jerusalem Scroll of Isaiah, Jerome's Vulgate, and William Tyndale.

J. H. SCAMMON

History of New Testament Times, With An Introduction to the Apocrypha, by Robert H. Pfeiffer. New York: Harper, 1949. 561p. $4.00.

This is a sequel to the author's *Introduction to the Old Testament* (1941), which has been used by conservatives, by liberals, and by those who are in between; by Catholic, Protestant, and Jewish students — because it is a compendium of all work done to date on Old Testament introduction (with much additional matter on history, analysis, texts, theology, and canon). This second volume has two parts: first, 230 very readable pages on Judaism from 200 B.C. to 200 A.D.; then 290 pages on the introduction to, and analysis of, the books of the Apocrypha. Pfeiffer never asks one to agree with him. He marshals all the views, makes up his own mind, and lets you do the same. I suggest that every alumnus ought to own and read these two permanent reference works, not because he will agree with everything in them, but because they are encyclopedic. Incidentally, it would be well for us Protestant ministers to have a better knowledge of the books which are included in the Catholic Bible but omitted in most of our own; and it is highly important that we know more of the religious life of the times in which Jesus Christ was born.

J. H. SCAMMON

Commentary on Romans, by Anders Nygren, translated by Carl C. Rasmussen. Philadelphia: Muhlenberg Press, 1949. 457p. $5.00.

There are several recent books dealing with the New Testament of a more popular nature than the one I am here recommending. They have been somewhat widely noticed and will have come to your attention. Nygren's commentary is the most thorough study of Romans appearing in English in the past 20 odd years. I am in hearty agreement with him as to the vital importance of Romans — that here we find as nowhere else in the New Testament the content of "The Christian faith." Taking the theme of the letter (1:17) he presents the letter as a complete unity. Nygren is not greatly concerned with the problems of literary or historical criticism, neither does he employ atomistic exegesis. The commentary reads well though it is not always easy reading. Anyone who will take his New Testament in one hand and this commentary in the other and persevere to the end will have a rewarding experience, even though like this reviewer he may not find himself in total agreement with the author.

R. C. TUCK

Literature and Theology in Colonial New England, by Kenneth B. Murdock. Cambridge: Harvard University Press, 1949. 235p. $4.

A smooth-flowing, delightfully perceptive study of the 17th Century New England Puritans, done by a master hand. Murdock is a professor of English literature, and therefore primarily interested in literary values. This will offer a fresh approach to many readers. As a religious interpreter, however, the author is never condescending but always fair and sympathetic.

J. W. BRUSH

The Forming of an American Tradition: A Re-examination of Colonial Presbyterianism, by Leonard J. Trinterud. Philadelphia: Westminster Press, 1949. 352p. $6.50.

The New England reader will be interested in this study because it reveals the extent to which this area was exploited by reactionary and unworthy men who came here with forged credentials from Ireland. The general reader will learn, perhaps to his astonishment, that the "main stream" Presbyterians were, and continue to be, not the leaders of reaction but rather the enlightened promoters of true evangelical Christianity.

W. D. KNIGHT

Jonathan Edwards, by Perry Miller. New York: William Sloane Associates, 1949. 348p. $3.50.

Here is a new and refreshing study of one of America's foremost religious personalities from the pen of one of our outstanding students of American colonial thought. Dr. Miller, out of his vast knowledge of the Seventeenth Century, has brought into the compass of some three hundred pages a wealth of historical background against which he projects his subject. Edwards becomes alive as we see him in his contemporary environment facing the stresses and strains of his own time. Combining careful scholarship based upon original manuscript sources with a thoroughly readable style, this book is indispensable to any student of American history who wants to understand the enigmatic preacher of Northampton.

R. D. PIERCE

American Freedom and Catholic Power, by Paul Blanshard. Boston: Beacon Press, 1949. 350p. $3.50.

Controversial, and to be read with critical caution. Yet indubitably important and very timely. The history of the reception of the volume, in its successive printings, is already part of the American religious history of the time.

J. W. BRUSH

God's Grace and Man's Hope, by Daniel Day Williams. New York: Harper & Brothers, 1949. 215p. $2.75.

The thesis of this book is that the true interpretation of the Christian faith for our day lies between "liberal theology" (rooted in the evolutionary world view with its stress upon progress and social reconstruction) and "neo-orthodoxy" (as set forth in the writings of Barth, Brunner and Reinhold Niebuhr). Neither school of thought, says Williams, has dealt adequately with "the fact that we know God both as Creator and Redeemer." In developing his thesis he is clear in his analysis and constructive in his criticism. While not exhaustive in his use of sources he is nontheless discerning and discriminating. If he may be taken as a spokesman for renascent liberalism, there is ground for fresh hope. The book can be recommended with enthusiasm.

H. W. TRIBBLE

Renewing the Mind, by Roger Hazelton. New York: Macmillan, 1949. 192p. $2.50.

Our own professor has written a book which well deserved selection by the Religious Book Club. It is exceptionally well written, breathes a gentle wisdom, and clarifies many of the controversial issues of modern theology.

N. F. S. FERRE

The Message and the Silence of the American Pulpit, by Sabapathy Kulandran. Boston: Pilgrim Press, 1949. 203p. $2.50.

Our beloved Congregational Bishop of Ceylon, after a year's traveling with us, has written his response to the kind of theology that is actually preached in our own country. His deeply committed spirit and his razor-sharp mind have combined to give an instructive contrast between the theology of the Younger and the Older churches and to point towards a deepening of both. His insights into the Indian religions and missionary approaches are also extremely worth his sharing them.

N. F. S. FERRE

The Christian in Philosophy, by J. V. Langmead Casserley. London: Faber and Faber, 1949. 262p. 18s.

For some time now the battle has been raging over Christian philosophy. Some of the most acute thinkers of our time have entered into this discussion — Maritain, Gilson, Barth, Brunner, Roger Mehl of Strasbourg, Alan Richardson of Durham, and now Professor Casserley of the College of the South West in England. His book is a worthy addition to such a distinguished group of variations on this theme. He considers the problem of the Christian philosopher not only objectively, in terms of the material with which he has to deal, but also subjectively, in terms of motivation and concern. The keynote of the book comes on the first page of the introduction: "The philosophical type of man must thus choose between being a Christian philosopher and not being a Christian at all."

This is certainly the best single book yet to appear in English on this perennially important and significant problem. As a corrective to much slipshod, impatient thinking on the place of philosophy in the Christian faith it has a good deal to offer. And it is well worth reading for its own sake, as it sets forth the basic issues clearly, fairly, and precisely. Not only philosophers but ministers and serious laymen are bound to profit from reading it.

ROGER HAZELTON

No Coward Soul, by David Alexander MacLennan. New York: Oxford University Press, 1949. 244p. $3.00.

This is a volume of twenty-two sermons delivered by the newly appointed professor of Preaching and Pastoral Care at Yale Divinity School during his pastorate of thirteen years in the famous Timothy Eaton Memorial Church, Toronto. As the title suggests, the purpose

is to provide spiritual weapons for an age more craven than corrupt. The sermons are uniformly good, marked by Celtic faith and fire, rich in illustrations and literary references, relevant to current needs, warm in tone and pointed in application. For the most part the sermons are topical, the subjects having no texts. Yet every address has a glowing core of Biblical truth, treated with imaginative insight and expressed with beauty of style. The prevailing homiletical pattern seems to be this: a difficult human situation is presented upon which is thrown the light of an appropriate scriptural passage, which leads to a personal appeal followed by prayer. The sermon subjects are arresting, as for example, "Good Grief," "Disguises of the Brave," and "Too Bad to be True." The foreword is by an old friend of the author, Lloyd C. Douglas.

VAUGHAN DABNEY

The Ministry, edited by J. Richard Spann. New York: Abingdon-Cokesbury Press, 1949. 208p. $2.00.

Here are seventeen addresses, each by a distinguished minister, delivered at the twenty-ninth symposium of the Evanston, Illinois, Annual Conference on Ministerial Training. There are five addresses in Part I on "The Minister's Prerequisites," with Henry Sloane Coffin speaking on "His Call," and Russell Henry Stafford on "His Supreme Task." In Part II, which has six sections on "The Minister's Work," Ralph W. Sockman writes on the topic, "As Preacher," Otis R. Rice, "As Priest and Comforter," and A. Frank Smith, "As Director of Public Relations." Part III, with six divisions, is a valuable study of "The Minister's Personal Life." Three chapters call for special mention: "His Health," by Seward Hiltner, "His Ethics," by Nolan B. Harmon, and "His Study," by D. Elton Trueblood. This book is a "refresher course" for experienced pastors, an orientation course for theological students, and a rewarding study for interested laymen as well as seminary professors.

VAUGHAN DABNEY

An Introduction to General Speech, by A. Craig Baird and Franklin H. Knower. New York: McGraw-Hill, 1949. 500p. $3.00.

Unlike many speech texts, this book is "solid" and rewarding. Written by two widely-recognized speech authorities, it is certain to be judged as a significant contribution to the field. Many men have written books about speech-making; few men have brought to the subject the broad philosophical understanding and yet precise practical wisdom of Professors Baird and Knower. At times the choice of words becomes slightly academic and complex but this does not destroy the book's high value.

This book does not contain a few simple rules or truths for controlling an audience. It provides instead a systematic and realistic consideration of the principles, problems, and processes of effective speech and thereby lays the bases for a life-long improvement of speaking skill. These matters are considered under three major emphases: (1) the social processes of speech in which the personality of the speaker and his adjustment to his audience are central; (2) the methods of improving

speech involving the formation of desirable attitudes toward it, developing an understanding of the principles involved, and achieving some ability in the application of these principles to the moulding of desirable speech habits; (3) the dependence of effective speech upon the sound development of ideas.

Among topics treated are: speech habits, the beginner's problems, subjects for speaking, sources of materials, organization, language, developing confidence, voice, articulation and pronunciation, bodily action and visual aids, critical listening, oral reading, and speaking which is argumentative, informative, persuasive, discussional and for the radio. Functional exercises, references and appendices supplement the content of each chapter.

E. H. LINN

Steps Toward A Singing Church, by Donald D. Kettring. Philadelphia: Westminster Press, 1948. 342p. $4.50.

While this is a 1948 rather than a 1949 publication, I want to mention it as a most thorough piece of work which will prove valuable to many a parish minister. The author is a Congregational minister who has earned his Master's degree in music at Union, and the book is a case study of his experiences with the multiple choir program in several churches. There is much helpful material on every phase of the musical life in these churches: choirs, organization, management, material, vestments, choir mothers, attendance, morale.

D. R. MACLEAN

Christianity and Civilisation, by Emil Brunner. New York: Scribner, 1948-9. 2 vols. $5.00.

The distinguished Swiss theologian presents in these two volumes his Gifford lectures. In the first series he states his thesis that "only Christianity is capable of furnishing the basis of a civilisation which can rightly be described as human." Thus he deals with basic concepts underlying all civilisations, such as the problems of being, truth, time, meaning, justice, freedom, and others, showing how unsatisfactory the answers are which naturalism, secular humanism, Eastern pantheism, or other systems have offered, and then presents the answers to be found in the Christian Gospel. From here alone, he asserts, can come the salvation of our de-Christianized modern culture and civilisation.

In the second series Dr. Brunner discusses more specific features of civilisation: technics, science, education, work, art, wealth, etc., and in a final chapter he gives a masterly summary of the Christian idea of civilisation and weighs its present chances of realization.

Each of these lectures was originally delivered in an hour's time. They are profound, yet very readable, avoiding scholarly apparatus and terminology.

HERBERT GEZORK

Elmtown's Youth, by A. B. Hollingshead. New York: John Wiley & Sons, 1949. 475p. $4.00.

The sub-title of this significant book is: "The Impact of Social Classes on Adolescents." The book is designed for textbook use in sociology, education, psychology, and social work, but can be of great help to ministers. Based upon the latest methods of sociological analysis, a careful study is made of 735 adolescents in a small midwestern town. Attention is focused upon the relation between their social behavior and their family class positions in the community, and chapter ten is devoted to religion and religious behavior. After reading this book, any minister will understand more deeply the problems and tensions of his youth as well as the difficulties of making the Gospel vital to modern young people.

P. L. PEMBERTON

World Christian Handbook, edited by Kenneth G. Grubb and E. J. Bingle. New York: Friendship Press, 1949. 405p. $7.50.

There are two main sections in this book. The first contains 38 masterly articles on the religious situation in as many countries or parts of the world, written by highly qualified citizens of these countries, thus presenting authoritative inside-views of the state of the Christian churches in these lands. The writers are Protestants, and that naturally determines their viewpoint. The second section contains statistical tables about the present state of Christendom in all parts of the world. Of course, dry figures never tell the full story of the power of the Gospel; yet this Gospel is entrusted to visible institutions, the churches, and it is therefore important to have such surveys as these; and, to him who reads them with love and imagination, they are not dry at all, but pulse with the heart-beat of the living church.

The book is valuable for church libraries, and indispensable as source material for lectures or discussion groups on the state of the Christian church in the contemporary world.

HERBERT GEZORK

Rural Life in the United States, by Carl C. Taylor and associates. New York: Knopf, 1949. 333p. $6.75. Text ed., $5.

An up-to-date discussion by experts in the fields of Rural Society and Rural Sociology, Rural Organization, Rural People, Rural Regions, and Farmers in a Changing World. This book is characterized by Benson Y. Landis (Secretary of Committee on Town and Country of Home Missions Council, of the Federal Council and International Council of Religious Education) as "an interesting introduction to American rural life by writers who are both good scholars and interesting personalities."

Douglas Ensminger, who writes the chapter on "The Rural Church and Religion," points out the decline in the number and influence of open country churches and the fact that there are too many Protestant churches. Membership of village churches will continue to increase. He describes the aggressive efforts of the Catholic Rural Life Conference

to convert the non-Catholics who live on the land and the endeavors of the Protestants who are hampered by denominational differences and inadequate financial support. He stresses the fact that "Many states and counties have been encouraging close working relationships between the churches and the agencies that serve rural people."

K. C. MACARTHUR

The Church-School Teacher's Job, by Mildred Moody Eakin and Frank Eakin. New York: Macmillan, 1949. 233p. $2.75.

The Eakins, husband and wife, have with this volume produced what is perhaps their best book to date, and that is no small commendation. Every pastor and church worker knows the strategic importance of the church-school teacher, the difficulty of enlisting and training the teacher so that she will do a good job and enjoy herself in the process. In this book both pastor and teacher can find inclusive thinking about the significance of church teaching and about specific skills needed by the person who aspires to do a creative job. The Eakins consider the task from the perspective of its centrality within the church and also within the community. Nor do they forget to offer something of the history of church schools and present developments which offer hope for improved religious education.

This is a book for every teacher and for every church library. Moreover, it is well written and is entertaining reading.

WESNER FALLAW

Religion in the Kindergarten, by Rosemary K. Roorbach. New York: Harper, 1949. 218p. $2.00.

Not enough has been written and not well enough about the church program for four and five-year-old children. Now comes Miss Roorbach, an associate editor of children's materials for the Methodist Church Board of Education, with a fairly good manual which appears to be aimed at the inexperienced teacher as well as the more experienced. The reader will welcome the author's authentic record as an outgrowth of her own teaching experiences in a variety of situations; for indeed the book is suitable for kindergartners whether in Sunday Church School, Vacation Church School, or Weekday Kindergartens. The educational philosophy — which is clearly developmental rather than traditional — is more fully expressed than are the theological presuppositions which underlie the work, and most of the pages are taken up with teaching projects — which include stories, music, and suggested activities. But this was not meant to be a book of theory.

Particularly helpful are lists of source books, suitable phonograph records, and sundry other helps to make the kindergarten a living experience for children in the church.

WESNER FALLAW

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Address inquiries in these matters to Paul Shelford, Assistant to the President.

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ANDOVER NEWTON BULLETIN

THE ANDOVER NEWTON BULLETIN

VOL. XLII JUNE, 1950 NO. 5

This issue of the ANDOVER NEWTON BULLETIN is dedicated to the Graduating Class of 1950, with prayerful best wishes and high expectation.

THE ANDOVER NEWTON BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, five times a year, October, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

ANDOVER NEWTON BULLETIN

Commencement Number

June, 1950

FACULTY (They're not always long-faced!)

Back row: Fallaw, Pemberton, Billinsky, Minear, Gezork, Maclean, Scammon, Linn.
Front row: Brush, Berkeley, President Tribble, Donovan (Emeritus), Tuck.

Absent: Dean Dabney, Gilkey, Guiles, Hazelton, MacArthur, Miss Peck, Pierce.

THE YEAR'S HARVEST

By President Harold W. Tribble

THE Psalmist prayed, "So teach us to number our days that we may get us a heart of wisdom." It is a figure from the harvest field. The proper appreciation of time under Divine tutelage enables us to reap a good harvest of wisdom — the kind of wisdom that motivates noble behavior. Commencement is a good time to appraise the school year that it completes.

It seems little more than a week since we began the fall semester last September 13 with a service of recognition and installation for Mr. Linn, Mr. Pemberton and Mr. Shelford, with Dr. Albert B. Coe, President of the Massachusetts Congregational Conference and Missionary Society, giving the first convocation address. That was indeed an auspicious service. It set the spiritual and intellectual tone of the year. Mr. Pemberton has made a signal contribution to the life and work of our School in organizing and directing our fieldwork program. He has given us a good lesson in combining theory and practice. Mr. Linn has captured our minds and hearts. He has the happy faculty of making students love him even while he undertakes to improve their manner and style of preaching. Mr. Shelford has extended the range of fruitful relations with our constituency. He has brought new life to the Bulletin, made new contacts for Andover Newton, and strengthened the undergirding support of our work. So these new members of our Faculty and administrative staff have filled important places on our team.

A large class of new students greeted the Faculty at the opening. In the course of the year the number of new students reached 80, making our total enrollment 145. From 36 states and 9 foreign countries they came, representing 84 universities and colleges and 20 seminaries. This wide range of background and early training enriched our community life. Last year we had Miss Dederer from Truk, this year Mrs. Alice Kahokuoluna (Mother Alice) from Hawaii and Miss Inman from Canada and Trinidad. Last year we had Jerome from India, this year the Bhagats. Last year we had Engelsen from Norway, this year Brors from Norway and Svard from Sweden. Last summer Henry Chao went back to China, this summer the Chens, now three, will return to China. While Henry Chao and Wilson

and Jean Chen will always have our affection, we shall regard Newton Chen as in a special sense our own. We shall pray for Andover Newton in China. And this year we have had Iwamura and Tsuboi from Japan, Oscar Phillips from Jamaica and Rizalina Somes from the Philippines. The Egglestons joined the Morimotos from Hawaii. Limitations of time and space forbid mentioning others. It is enough to say that it has been good to dwell together on our lovely hill.

Our fellowship dinners have carried to a new high level the social life of our Hill family. We shall never forget the one held in honor of the Trustee Administrative Committee. No one had suggested that the program planned by the students should have the Trustees in mind, but all agree that they must have received some potent impressions. The Senior banquet this year was an occasion that we shall long remember. And Clean-Up Day! It was the best that we have had in a long time. As we look back over the year we are especially grateful for the spirit that Mr. Sumner has brought to his task. He has been remarkably efficient in effecting economies and in increasing the service of the School to the students and our total community, and he has done everything in the atmosphere of Christian devotion.

Yet the year has not been altogether bright, for there have been times when we have been burdened with anxiety because of illness. Dr. Guiles had a serious operation in the fall, Dean Dabney had a heart attack on March 6 followed by a period when all of us were deeply concerned, Miss Smith has been ill in the hospital and Albert Capista had to drop out of school because of illness. We are grateful that Dr. Guiles appears to be in normal health again, Dean Dabney is much improved, both expect to resume their full service in the fall, and that Miss Smith and Al are better. Our prayers for them have brought us nearer to each other and to God.

Thus it has been a year of strengthening spiritual foundations. We have learned to pray and worship together while we studied and worked as a community. The chapel services and convocations have been inspiring, challenging, helpful. In addition to speakers and leaders from our School family, we have had Missionaries Blakney, Scott, Ufford, and Stanley Jones, as well as several national leaders in the Congregational and Baptist missionary program, and Dr. Bayard Dodge, former president of the

American University in Beirut, and President Stafford of the Hartford Seminary Foundation, Canon Alan Richardson of England, Kirby Page, Bishop Nash, Dr. George Heaton, Dr. Clyde Yarbrough, and others. All have made a contribution to our "heart of wisdom." Yes, it has been a good year. And the climax has come in our Commencement exercises. In planning the program we had in mind the historic significance of the occasion, coming in the one hundred twenty-fifth year of The Newton Theological Institution. It is significant that the Northern Baptist Convention met in Boston this year. This happy coincidence made it possible for us to plan our program so that delegates and visitors attending the Convention might find it convenient to remain for our Commencement. The Baccalaureate sermon by Dr. Reuben E. Nelson, '33, General Director of the Council on Finance and Promotion of the Northern Baptist Convention, the Alumni address by Dr. Edwin A. Bell, '21, Representative in Europe of the American Baptist Foreign Mission Society, the Alumni luncheon, and the Commencement address by Dr. Liston Pope, Dean of Yale Divinity School, following addresses by William Bradley and Allyn Wadleigh gave us the inspiring climax that we had confidently expected. The official celebration of Newton's one hundred twenty-fifth anniversary will come next October 18 and 19, when Dr. Reinhold Niebuhr, Dr. Kenneth S. Latourette, Dr. Luther Wesley Smith, and President Tribble will give the convocation lectures. All of this will become a part of the larger plan for celebrating our anniversaries: 1950, the one hundred twenty-fifth anniversary of Newton; 1951 and 1956, the twentieth and twenty-fifth anniversary of the affiliation between Andover and Newton; 1957, the one hundred fiftieth anniversary of Andover Theological Seminary.

So we salute the past and hail the future. The members of this graduating class will soon be filling important posts of service. A fine group of new students is planning to register in September. So the work goes on. Let us continue to strengthen each other in prayer and mutual support.

THE SEMINARY AND SOCIETY

By Dean Liston Pope

(An Abstract of the Graduation Address)

IF the seminaries have learned anything from the events of the last twenty-five years, it is that their own fortunes and functions are at last bound up intimately with those of their society. Sociological modes of thought have penetrated into most seminary cloisters, less because of the Social Gospel or the rising prestige of the social sciences than because of practical experience. The events of the depression profoundly influenced all institutions, and a new war struck theological and ministerial circles with especial violence because they had been so heavily informed by pacifism. Then the changing policies of Selective Service taught the seminaries how transitory and precarious their own security can be.

Whether institutions for theological training will be willing to act on their knowledge of social involvement, and to replace apathy and apprehension over their existing programs with a positive and concerted program for social redemption, remains to be seen. They may have special opportunities to do so in the years just ahead.

First of all, if they would fulfill their obligations to Society and would be instruments of social salvation, the seminaries must train men to go outside the existing religious cult and provide leadership for social movements, and most especially for the masses once again. This means that the conception of a minister's proper role must be rethought by those engaged in the training of ministers. Most of our energies in theological institutions are still devoted to preparing men for successful leadership of the religious cult. This concentration of effort is realistic in that the graduates of theological seminaries will be charged with precisely this responsibility; it is unrealistic if we seek to have those graduates take the lead in reshaping Society. It has been said, and in high circles, that the Church will save Society simply by being the Church. This may well be, but it will have to be a vastly different sort of church from that which is characteristic of American Protestantism, to say nothing of some of our neighbors of other faiths. The church which may save the world is not the church to which we are now adapting our notions of

ministerial leadership, and the foolishness of preaching by which the world shall be saved is not the sort of foolishness we now teach.

The salvation of Society requires fundamental changes in culture and in social structures, rather than in motives alone, and the redirection of the masses who ultimately are the bearers of Society. This salvation is more likely to transpire from the moving of the Spirit of God over the masses of men than from the program of the institutional church or the leadership of the professional ministry. The Church and its ministry are largely isolated from the common people of the world, and this divorce is especially tragic in our American Protestant churches. Increasingly we minister to a particular segment of the population, and the masses of men seek elsewhere for life's meaning—in politics, or the labor movement, or the movies, or nihilism. We are repeating the age-old mistake of the successful institution. An example is offered for our instruction in the fate of the Russian Revolution. In his book *Darkness at Noon*, Arthur Koestler puts into the mouth of an old Bolshevik an interpretation of the early success of that revolution and of its subsequent betrayal:

> (At the time of the Revolution), Rubashov said, "We were called the Party of the Plebs. What did the others know of history? Passing ripples, little eddies and breaking waves. They wondered at the changing forms of the surface and could not explain them. But we had descended into the depths, into the formless, anonymous masses, which at all times constituted the substance of history. . . . We dug in the primeval mud of history and there we found her laws. We knew more than ever men have known about mankind; that is why our revolution succeeded. And now you have buried it all again (you Commissars and officials of the State). . . ."

Clearly our theological seminaries are not training men to descend "into the depths, into the formless, anonymous masses." We train them to go back twenty centuries and recreate the world of Biblical times, and assume that Biblical commentaries are adequate social commentaries. We teach them theological distinctions which meant a great deal centuries ago but can no longer provide a vivifying word for mankind. Indeed, probably most of the knowledge imparted in our seminaries is of so little importance to contemporary man that it would quickly be lost save for our assiduous efforts to preserve it — efforts which may

be worthwhile, but we must not fancy that its preservation makes very much difference in respect to social destiny. In imparting it, we are training museum keepers, not prophets of a living Word and heralds of a Kingdom yet to come.

Those who would lead Society in the years ahead must know the needs and hopes of the rising masses of the world. Leadership will fall to those who discover where the people are going. This knowledge alone will not suffice as it can lead to a more efficient demagoguery unless employed in the service of social good. A leader of the French Revolution is reported to have heard a noise outside and to have exclaimed, "There goes the mob. I must follow them. I am their leader." He had learned one lesson of social leadership. But another is equally important: the true prophet must not only be able to sense the direction in which the people are moving, but must also be able to redirect their movement, in terms they can understand and will accept, toward a commonwealth of men under God. Only so can we serve both God and man.

THE POWER OF GOD

By The Reverend Reuben E. Nelson, S.T.M. '33

(An Abstract of the Baccalaureate Sermon)

Romans 1:16, 17 (R.S.V.). "For I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live.' " (Or, "the just shall live by faith.")

IF we could see this passage against the background of Paul's day, and if we could see our own day with the clarity of Paul's vision, we would understand how pertinent his testimony is for this present hour. The apostle would find himself on familiar ground if he were to come into our fellowship tonight. We can see him even now as with eager eyes and logical mind he would survey our modern religious scene against contemporary cultural and social backgrounds. We can hear him as with confidence he proclaims anew his unchanged estimate of the power of the gospel.

Paul would undoubtedly see a number of factors in our world situation and in the contemporary church that to us have become blurred and indistinct. Our attempts to see too much at once, our hectic though well-meaning attempts to adjust ourselves to new ideas lest our religious approach seem out-dated, our preoccupation with multiplied activities that rob us of time and capacity to think things through — all these have dimmed our eyes to some of the insights that were clear as sunbeams to Paul in the first century of Christianity. Could our minds dwell upon some of these things we should be better ministers of Jesus Christ.

If we are to understand Paul's confident pronouncement, and if we are to see our own day from his viewpoint, we shall need to consider two basic propositions that run through Paul's thought:

1. What God has done and is doing is more important than anything man himself is capable of doing.

2. Anything that man can do that is important gains its significance through application of what God has done, and that application is made through faith.

Under the first proposition we must group the whole expanse of the Old Testament revelation. This was the rich realm in which the mind of Paul matured as he gave himself to the rigorous discipline of his early studies. He learned to know God in His

majesty as Creator and Ruler of the Universe. God expressed Himself in the moral measuring rod of the law, and in the strong man-tenderness of the prophet. But all of the Old Testament, so rich in story of what God has done, was climaxed in the supreme act of God in the sending of His Son. So he writes, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scripture." (I Corinthians 15:3,4.) Passage follows passage indicating that all of God's activity could be understood in Jesus. "God was in Christ reconciling the world unto himself." (II Corinthians 5:19.)

Here was a God who was acting in the eternities and breaking through into present history. The things that had been done for the redemption of man had been accomplished by God through Jesus Christ His Son. Here was history man could neither enact nor write. How many volumes and how many sermons we might have been spared, how much misdirected energy of tragically mistaken ecclesiastics might have been saved for better ends had Christians through the centuries understood this basic proposition — what God has done is more important than anything man is capable of doing.

We do not sense the balance of Paul's thinking without considering our second proposition: Anything that man can do that is important gains its significance through application of what God has done, and that application is made through faith.

Basic to the understanding of the first proposition is the fact that God's activity culminated in redemption. Similarly in the second proposition we gain our bearings first in relation to man's redemption. Man can do nothing significant about his redemption. He cannot atone for sin. He cannot bring about reconciliation with God. He cannot blot out one transgression, to say nothing of erasing a lifetime of evil-doing. No, God has done all that can be done about man's redemption. This redemption is man's *by faith*. "He who through faith is righteous shall live." "The just shall live by faith." Only *this* man can do — surrender, admit his need, his inability, his utter absence of righteousness. This act of surrender on man's part gains its significance only through application by faith of that which God in His mercy has already accomplished.

As we put these two propositions together then, and view them alongside Paul's confident statement concerning the power of the gospel, we are on familiar New Testament ground, and familiar historical-theological ground as members of Baptist and Congregational churches. We are on familiar ground likewise as students or alumni of Andover Newton, for here we are enunciating the great evangelical principle that has been basic in both institutions from their founding.

When in our journeys among the churches we have the privilege of a visit with some pastor who received his training at Newton, we invariably discuss the influence of faculty members on our lives. Our tributes, genuinely felt, are expressed as we remember all the faculty members without exception. Those of us who studied under Dr. Frederick L. Anderson come to feel increasingly in our lives the clarity of his spiritual insight and the tempered strength of his valiant character. One of my friends put it this way, "When we were students we were too close to him to see that we were standing by a mountain. As the years pass we look back and see the mountain peak in all its grandeur." Whoever studied with him in the New Testament and particularly the book of Romans, had the evangelical principle presented in such a way that it stands out too like a mountain peak among the theological concepts of Paul and of the New Testament Church in all ages.

Simply stated, then, here is the evangelical principle: *Man cannot save himself. He is saved by grace through faith in that which God has done through Jesus Christ our Lord.*

The implications of this principle for this time and for you and me personally are tremendous. We need to understand at the beginning of and during our ministry that our own and the salvation of our congregations depends upon our understanding and acceptance of this principle. We need to see that no other principle so ennobles the individual as this. For it implies the meeting of human with divine personality. Salvation by grace through faith announces the competency of man before God and sweeps away with one compelling stroke all the hierarchies of totalitarian ecclesiastical systems which would subject humanity to its rituals and superstitions. By the power of God which changed the cross from the ugly weapon of defeat to the shining symbol of eternal victory, so too the surrender of man to God is

made the fulfillment of man's highest moral possibilities and the beginning of the only unlimited freedom human personality can truly claim.

This evangelical principle, supreme as it is in the area of redemption, has equal connotations in the field of our Christian service. It is well for us to understand in all our activities that anything that man can do that is important gains its significance through application of what God has done, and that application is made through faith. Paul's writings abound in such statements. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20.) Even more clearly he sets the thought before us in Colossians 1:27b–29, outlining the overwhelming purpose of his ministry and pointing out the source of his power. "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

Paul understood that it was "his (God's) working" which worked in him mightily. In that realization no task seemed too great, no problem too perplexing.

It was through a man with insights like these that God set His cleansing and illuminating fires aglow around the entire Mediterranean world. God can do it again.

THE CHURCH IN EUROPE'S UNDERTOW

By Dr. Edwin A. Bell, '21

(An Abstract of the Alumni Address)

PRESENT tensions in Europe bid fair to remain with us for a long time. We could, of course, find ourselves suddenly precipitated into a shooting conflict which none of us want. The miraculous could happen and fissures in the monolithic structure in Eastern Europe widen into breaches that would collapse the system from within. I venture the opinion that neither will be the development of the foreseeable future. A more realistic conclusion is that we shall continue to live with the present set of circumstances for an indefinite time.

The Church is of course affected by the contemporary cross currents. It in turn influences the tides and currents that move about it. What is offered here is not expert testimony, but only the observations of one who has traveled about Europe for the past five years in fairly close contact with various sections of the Church in Europe.

I. The Church Has Some Extremely Important Questions to Answer Concerning Its Position Vis a Vis Government.

In Eastern Europe, more and more it must make the choice between "facing the lions" or foregoing its prayers. In the new Germany that will eventually emerge the Church will have to find itself, and decide whether it is to be an important influence in the attitudes, sentiments, and philosophy of the people and state, or simply go along largely on the basis of its former philosophy that "the powers that be are ordained of God." I have had many German churchmen defend their attitude and conduct under National Socialism on the basis of Romans 13:1–7 which begins with the above verse. Elsewhere in Europe there is mild apprehension over the attitudes of Socialist-Labor governments toward the Church, and the question of disestablishment has recently been discussed in the Riksdag in Sweden, and appears from time to time in the press in Britain as well as Germany.

Behavior of church leaders and pastors under the pressures in Eastern Europe is of vital interest. As one would expect, reactions and responses are not all alike. Some are choosing to

"face the lions" now. Catholic leaders are, up to the present, more prominent in this respect than Protestants. Perhaps this is to be expected because the Catholic Church is a more formidable adversary to Communist governments than others, due to the vastly numerical superiority of its adherents, and its solidarity as a world institution. Perhaps, too, an unmarried clergy has less inhibition before threats of martyrdom than men with children. But the Lutheran Bishop Ordass is in prison, Bishop Dibelius of Germany may be before long, and I have heard indiscreet utterances from Baptist friends which may put them in the same company. Roman Catholics are not the only resisters in this scene.

Some few will of course forego their prayers and serve the new order for position and favor. There are many who go along on a prudential basis, feeling that it is better to make terms if possible and continue working, choosing the hour and the issue when the stand will have to be made. Some like Hromadka seem to feel that Communism is indeed the wave of the future, that the Church can go with it provided there is reasonableness on both sides. They see putrefaction and decay as the most prominent features of Western civilization, inexorably driving it to its destruction. My opinion is that they too will ultimately have to make the choice between conformity or martyrdom, and many in this group will choose the latter when the time comes. There is a great body of people, of course, who as heirs of the pietistic tradition eschew social and political issues in the church life at least, and wish to let live and live with only the privilege of preaching a gospel of individual salvation with emphasis on compensations in the after-life for inequities suffered here. This position involves increasing difficulties in the face of the tendency of these governments to insist that everyone stand up and be counted; and the further fact that it gives vigorous Communist groups support for their charge that Christianity has nothing but the uncertainties of an after-life to offer people as amelioration for the hard lot of their present lives.

Causes for encouragement are the boldness of Bishop Dibelius in Berlin, and the amazing way in which all branches of the Church in Germany have shouldered the responsibilities for alleviating the enormous load of physical distress which the war caused in Germany, plus the problem of the refugees from Eastern Germany and the German irredenta about Europe, as well as the

deep spiritual distress of the people. It is however not yet clear whether the leaders in Germany by and large are more concerned with putting the Church together as it was before the collapse of Germany, or whether the thought is in terms of the Church as a power commensurate with the new forces and opportunities which the German situation presents.

II. Certainly the Church in Europe Needs to Vastly Increase Its Power of Appeal to the Working Man — and to Youth.

Perhaps it is the tragedy of the Church everywhere that it is so largely a middle class institution. In any case it has distressingly little appeal for the masses of the workers. Say this in any group of pastors in any language in Europe and there is vigorous nodding of heads in assent. The laboring man does not feel that the Church is his friend, or that it has any effective word for him in his struggle for the elemental necessities of life for his children and himself. Movements which offer promise of tangible improvement in his lot here and now are of more interest to him. He has been led to feel that Russia is the home of the working man. This explains in large measure the reason for the appeal of the Communistic program. The current struggle therefore is more than a contest with Russia to check her in imperialistic designs. It is likewise a struggle against the conditions that make men espouse Communism or vote, as hundreds of thousands of people in France do, with the Communist Party even though they may not belong.

Perhaps it is only a straw in the wind, but the remarkable success of German Baptists with their tent evangelism in the heart of one great industrial city after another suggests that it is not impossible to get the ear of the people who drift about the streets and are the prey for all sorts of things that bid for their attention. Many conversions occur in these meetings. The problem goes back to the churches into which they must be integrated, however, and the depth of the insights of the preachers and evangelists who deal with them.

There has been much pulpit thumping over the past decade or two about the concern of the Church for youth. It is, however, as live an issue as there is. It may be an echo of things said ten and fifteen years ago, but youth in Eastern Europe is marching

again, and not always to the strains of gospel hymns. It is interesting indeed to watch little cadres of unkempt young men in rather out-of-the-way open places in these cities, being drilled for the Workers Militia, the State Police or the Peoples Army. Later one sees them booted, uniformed and marching in the streets singing with full throated gusto in tones ominous and frightening. One can also hear on occasions youth singing church hymns in the streets. Perhaps it is a marching line of Baptists going from the church to a lake on the city's edge for an open-air service of baptism. Once in my experience it was on an Easter Sunday in Warsaw, a city of terrible destruction, and it was deeply moving. But as encouraging as this is, the fact remains that the Church is behind numerically in the race for the youth of this generation.

German youth is definitely on the block. It is disillusioned and lives in a great spiritual vacuum. It is a rich prey for almost any kind of a movement. Bishop Dibelius has expressed to me the fear that the Communists will win it. I had an encouraging day with Baptist students from German universities in the Black Forest recently. Their great concern was for the evangelistic work on the campuses of these universities from which they came. They were not disheartened and in despair, though they have the same external reasons for such a spirit as other German youth. Here indeed is a challenge not only for the Church in Germany but the Church everywhere.

III. Church Groups in Europe Need to Find Each Other in Greater Measure.

The great adversaries and challenges to the Christian religion in Europe are certainly common to all groups, Catholic and Protestant alike. There was much working together before the common danger in Germany under Hitler and in occupied lands. Dangers are just as real now, whether from the political threat which Communism offers or the greater danger in the threats of secularism and materialism which take heavy toll of church people in our times.

The World Council of Churches is indeed a significant movement even though the working out of ecumenicity in the grass roots relationship of church groups to each other leaves much to be desired. Divisions in some of the smaller groups, fed by the divisions which exist here at home especially in our own

Baptist ranks, are tragic indeed, though these groups are not large enough to vitally affect the church life as a whole.

The greatest possible measure of solidarity in Christendom in these times is of supreme importance. This has no reference to organic unity of the Church. Christians need each other. One can have no idea of the place Christian fellowship occupies in the Christian life of Europe until he stands with a little group of pastors in some out-of-the-way corner of an Eastern European city, conscious of the fact that this will perhaps be the last meeting with these men which circumstances will permit for a long time, perhaps forever; listen to their pleas for the understanding of the Christian world outside for them in their situation, and beg that they be not forgotten in thought and above all in prayer.

IV. The Church in Europe Has Much to Give Us Also.

In the Church in Europe are people who with far keener spiritual vision than most of us possess see on the Samarian hillsides around about their Dothans the chariots and horsemen of God. There is, to be sure, apprehension and uncertainty about the future, but there is a deep and underlying feeling that the Church and its people *can* live in an unfavorable political climate if need be. They know it will not be the first time Christian people have had to accommodate themselves to a hostile environment and learn to adjust themselves to it. The Church has ways of doing this. The Bible is taken somewhat more literally under the circumstances than with us, and God is infinitely more real than I fear He is to the average American Christian.

People who know the Western deserts in our land are familiar with the phenomenon of the "Lost River" — the river that has its origin in the mountain snows as all other rivers there have, but whose lot it is to flow down into the desert, and disappear beneath the sands. It flows in the rock beds of subterranean channels sometimes for many miles and crops out again on the surface to continue its way to the sea. Come what may — the Church in Europe will be like that. If the night falls and we are shut out of communication with those of the household of faith — however long the time may be, some of us will one day go back as I went into Poland and to Czechoslovakia in 1945 and 1946 after long years of uncertainty as to the fate of our people, to find that faith was still in the earth and to tie up again the bonds of a broken fellowship.

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THIRD YEAR CLASS

Bishop, Bishop, Beebe, Dennett, Walker, Kelsey.

SECOND YEAR CLASS

Back row: Outlaw, Hey, Eldredge, McMullen, Malmborg.
Middle row: Huffman, Gillikin, Kolsti, Keech.
Front row: Morris, Anderson, Howard, Cummings, Work, Manierre.

SECOND YEAR CLASS

Garver, Bembower, Tapscott, Wilmot, Bauer, Hasty, Blakney, Gracey, Tribble, Price, Marshall, Gillikin.

FIRST YEAR CLASS

Back row: Holmes, VanBlarcom, Saunders.
Middle row: Withrow, Lusk, Preston, Gaston, Rainsford, Mills.
Front row: Fordham, West.

FIRST YEAR CLASS

Back row: Hodgkins, O'Donnell, Giltner, Martyn, Peery, Leavitt, Estep, Maughan, Oliver, Phillips, Keech.
Front row: Clark, Carter, Bhagat, Somes, Ashe, Lee, Marsh, Iwamura, Svard.

FIRST YEAR CLASS

Back row: Winsor, Jimerson, Bradbury, Meadows, Sinclair, Stone, McClure, Hollis, Keck, Connor, Kovar, Cross.
Middle row: Kreuzer, Howe, Brors, Tucker.
Front row: Jensen, Matera, Bausum, Tsuboi, LaBombard.

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Southworth Lecturer

ANDOVER NEWTON BULLETIN

ANDOVER NEWTON BULLETIN

VOL. XLIII DECEMBER 1950 No. 2

Issued five times a year in the months of October, December, February, April and June by the Andover Newton Theological School, 210 Institution Avenue, Newton Centre 59, Massachusetts. Entered as second-class matter at the post office at Boston, Massachusetts.

As Andover Newton celebrated the 125th Anniversary of The Newton Theological Institution there was much enthusiasm and wisdom worthy of a larger public than could possibly be shared with the audience in attendance at the Banquet and Convocation, October 18 and 19, 1950. It is with the desire to share what these limited groups thoroughly enjoyed that the messages given at the Banquet, held at the Dorothy Quincy Suite, John Hancock Building, Boston, and four of the lectures given at Noyes Hall, are presented for your consideration. The vigorous lectures of Professor Reinhold Niebuhr, of Union Seminary, are not included, as they were not intended for publication at this time.

The lectures of Professor Latourette are given in their entirety. The last lecture, with its emphasis on theological education with a world vision is not only prophetic, but also a stimulus that should lead to the establishment of an adequate chair of missions at this new young school that has developed out of the two old seminaries with such rich traditions of missionary service.

The last two pages contain an appeal to the Alumni for information that will make it possible to serve more adequately the entire Andover Newton family.

JOHN H. SCAMMON

RUSSELL C. TUCK

PAUL K. SHELFORD, *Chairman*

ANDOVER NEWTON

BULLETIN

125th Anniversary Number

DECEMBER 1950

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Cover picture by JOHN M. WILBUR, JR., '52

RESPONSE TO PRESENTATION

By HERBERT GEZORK
President-elect, Andover Newton Theological School

Distinguished guests, friends of Andover Newton:

I have been deeply moved by the many expressions of your friendship and loyalty which came to me upon the occasion of my election to the presidency of our School. My friends on and off the hill know that I did not seek this nomination and appointment. I was supremely happy as a teacher. And yet I could not decline this challenge, and having accepted it, I am very grateful for the many promises of cooperation which came to me during these past weeks.

I think that our deepest feeling at this one hundred twenty-fifth anniversary of Newton should be one of gratitude for a great and wonderful past. I have always marveled at the fact that the Baptists were able to get that beautiful hill into their possession, and I even more marvel that they have been able to hold on to it for one hundred twenty-five years. The story of Newton is a thrilling one; when we think of those thousands of men and women who have gone out into the Christian ministry in this country and into missionary work to the very ends of the earth, of the hundreds of professors and teachers, of half a hundred university and college presidents who were or are sons of Newton, we have great reason for gratitude.

Dr. Tribble mentioned in his address the fact that Barns Sears, the first president of Newton, baptized J. G. Oncken in Germany in 1834, and that was the beginning of the Free Church Movement on the European continent which has had such a magnificent growth during the past century. Oncken baptized my grandfather, and my grandfather baptized my father, and my father baptized me: that is probably as close as a Baptist can come to Apostolic succession. In thinking of the past, I and my wife personally shall never be able to forget the years during which we were privileged to be members of the Andover Newton family at the time when the land of our birth and the land of our choice were at war with each other. In that time we have experienced what Christian fellowship means.

There is reason for great joy when we think of the present at Andover Newton. We have the largest student body that we ever have had in our history. In fact we are bursting at the seams, but it is not so much quantity as quality of our students that we are happy about. There are many among them who are going into the ministry, knowing that their income in that vocation will be only a small fraction of what they would earn if they would have continued in their previous careers. But they heard God's call, and that is why they came. 83 of our students are married. Dr. Herrick still fought a losing battle against a deluge of brides; Dr. Tribble just about gave up that battle, and now I am fighting a losing battle against a deluge of babies. But having four children myself, I feel that I am not too well qualified to fight that battle.

We are rejoicing in our faculty. It is truly ecumenical. Eleven years ago, after I had joined the faculty, I never bothered to find out to what

denominations my colleagues belonged. It was some years until I knew about that. All I knew was that they were Christians. And that was all that mattered to me. Ours is a youthful faculty, and that certainly includes our white-haired senior professor, Dr. Berkeley, who in spite of his years continues to be one of the most appreciated of our teachers. If I have one advantage, it is that I know this faculty and that the faculty knows me. I know of their fine scholarship and their staunch loyalty, and they know of my weaknesses. This promises well for the future.

We are rejoicing in the work which we are doing. Both Andover and Newton have been pioneers in the past, and we hope that the united school shall continue to be pioneering. We do pioneer work in our psychological tests to which all our students are subjected before they are admitted. More and more seminaries all across the country are using these tests. We are pioneering in carefully supervised field work. We have been able to put an unusually large number of our students into field work positions, and several of our faculty members regularly visit the students in their field work positions, observe, guide and counsel them. We are pioneering in our four-year program of theological education. The fourth year develops more and more into a theological and ministerial internship. This has great possibilities. All these and other aspects of our work are new beginnings on the front of theological education closely watched by other schools.

We are rejoicing in the growing list of sustaining individual donors and sustaining churches which through their regular contributions to our current expenses are making it possible for us to continue and expand the work of our School.

We are looking toward the future with expectant hope. It is my earnest prayer that our School will always send out into the world servants of God whose message is focused on Christ, is founded on the Bible, who will be spiritually alive and dynamic, motivated by a deep evangelistic passion, but who will also be intellectually adequate to answer the deep questions which are being asked in our days. There are so many opportunities opening up before us. There are so many churches that are turning to us to provide their leadership. We shall not aim to be a large school, but we want increasingly to be able to respond to the requests of these churches. We shall need an increased faculty if we want to keep up the fine proportion of professors to students, of small classes, of individual attention. We shall never aim at marble halls. I have just come back from Europe where I spent a good part of the summer studying theological education, and I have seen that some of the most exciting and fruitful work in the preparation of the ministry is being done over there under conditions which would seem to us physically and materially most inadequate. But there was spiritual power and intellectual integrity. It will always be my aim that these shall come first in our School. Often when I open the newspaper I see that secular schools and institutions receive great gifts and bequests frequently running into millions. Certainly behind those gifts there stands the expectation that secular education, physical science, industrial supremacy are the means by which the evil floods of dictatorship and totalitarianism may be pushed back. But might

it not be well, if people in our nation would realize that ultimately and basically it is spiritual quality which is the final bulwark against the threats to our freedoms and to the way of life which we as Americans deeply cherish? And the experience of Europe during the past years has shown that the Christian churches are the strongest barrier against the pagan Isms of our day. That will also be true of America. Should not people who are concerned about the future of America and the defense of our basic freedoms be more interested in strengthening materially the work of theological schools which provide the necessary leadership for the Christian churches? Let us then so dedicate and consecrate ourselves to do this work to which we are called, with all our hearts, and minds, and gifts which God has entrusted to us. Can there be anything greater for any person, than to have a share in the training and preparation of young men and women who will go out over the tortured face of this world, with the love of Christ in their hearts and with the eternal word of His redemption on their lips?

ANDOVER NEWTON AND THEOLOGICAL EDUCATION

By ANNA CANADA SWAIN

Ten days ago I sat beside President Wilbour Saunders at a dinner and discussed with him Colgate-Rochester Seminary's hopes for the future. In the course of the conversation he spoke of the fact that American Baptists (and I suspect it is equally true of Congregationalists) are only turning out a little over a third of the ministers they need and that, what we must have in the theological seminaries is not more training but very much better training.

Dr. Milton Froyd says that our situation is comparable in many ways to that of the medical schools of 50 years ago. Schools of medicine sprang up everywhere and our country was flooded with unskilled and uncompetent psuedo-doctors. The medical profession faced the situation, and despite many difficulties, completely revolutionized their training. Dr. Froyd feels that Protestantism faces the same situation.

I am increasingly sure that this is true as I see the type of ministerial leadership which is being placed in our churches. Poorly trained, intensely critical of all who disagree with them in the slightest detail, users of shibboliths which usually neither they nor their followers can explain, above all these leaders seem to be determined to take churches away from the groups in which they belong. Dr. Theodore Adams is absolutely right when he says that Southern Baptists are much more intelligent in their seminary work than are American Baptists on this question, for Louisville and their other Southern Baptists Seminaries turn out hundreds where we at Andover Newton, Colgate-Rochester and other of our schools graduate tens.

Several times in the past few years I have discussed this matter with Dr. Luther Wesley Smith and he assures me we are gradually changing. I hope the change will not be too gradual. I'm sure it won't if Dr. Smith has his way.

But what are we going to do at Andover Newton? I have really no right to speak on this subject, for I am neither an educator nor a theologian, but I do feel that we of the laity, since we are 99% of the churches, should be vitally concerned in this matter. After all, we have to hunt for the right kind of minister and they aren't easy to find, and then we have to live with them, sometimes for entirely too long a time before we can pass them on to some other long-suffering church. Please don't feel I'm down on ministers. My great grandfather was a Presbyterian minister. My father was a Congregational minister. My brother-in-law was a very high-church Angelican rector. If all ministers were like these I've just mentioned all would be well — but then perhaps I'm prejudiced.

There are four things which seem to me, a mere laywoman, important in theological education. The first three can be quickly disposed of. I hope I have not oversimplified the problem. If so, please credit it to my ignorance.

First, I believe that students accepted at our seminary should be graduates in good standing of accredited colleges. In the complex world in which we live, where increasingly we are feeling the importance of spiritual values, we need men, who, before they have taken their professional training have a broad understanding of what is happening in the world. I know well that many great preachers have not had this training, but I cannot help feeling they would have been much greater if they had had it.

Second, it seems to me extremely important that a very careful study should be made of potential students, before they are accepted and that their cases be carefully reviewed at the end of their first and second years. It is unfair to the student, bad for the churches which he serves and gives the school a bad reputation if inadequate people are turned out. Increasingly our foreign mission boards are doing this. The Disciples of Christ, with whom I have just been, start their student of potential foreign missionaries even before they get into college and have felt strongly that their efforts have done much to prevent mis-fits in the work.

Third, the Seminary needs to keep very close to the needs of the churches. It is very easy in academic circles to live in an ivory tower. Especially, we need to train our students well in the meaning of the church. As I have been in the Middle West in the past week and seen their huge churches with neon signs — many of them looking like cinemas — their large crowds and heard something about their programs, I have wondered a bit about their conception of the church. Is bigness the important thing? Is the church a kind of glorified Rotarian luncheon club? Perhaps I am just *too* New Englandy in my point of view.

Fourth, and here I come to the details of what seems to me vitally important seminary training. I am sorry that I have not had any conversation with our new president on this subject. Perhaps he and the faculty and the other trustees will not agree with me at all. The important thing, it seems to me, is for our seminary not to be a school just

to turn out scholars — but rather a place which shall train men who will be adequate ministers in todays world.

At our graduate school convocation last June at Brown University, Professor Jacob Viner, Professor of Economics at Princeton, said something with which I agree heartily. I agree partly because I've lived on and observed a college campus for 25 years and partly because I've seen so many Oriental students ruined for effective living as they have become obsessed by a passion for knowledge just for its own sake. Professor Viner said, "Scholarship out of place brings nothing but embarrassment to the scholar and irritation to his clients — if any.

"A woman in a shop asked for a drinking bowl for her dog. When the clerk replied that he had no drinking bowls specially for dogs, the women replied that any drinking bowl would do. The clerk, having found one for her, then suggested that he have the word "dog" painted on it. "No thanks," said the woman. "It is not necessary. My husband doesn't drink water and my dog can't read." Learning should be kept in its place. A university is today many things, very, very many things. As one of these many things, not too low on the list, it should strive to continue to be, or again to become, a place of and for scholarship. But it cannot be expected, and it will not be permitted, *to be a place for scholarship only or predominately.*" If a thing like this can be said in a graduate school convocation, it even more needs to be said in our seminaries. Of course, some men should go on and become scholars in the field of theology but certainly not all of them.

As we look at those young men who are to be our ministers of the future, I believe that even though we don't necessarily want most of them to be scholars, we do want them to come out equipped to grow intellectually. Certainly as someone has said such intellectual growth gives "a sense of largeness even to one's small guests, and a sense of fullness even to the small answers to problems large or small." However, as one who has taken seriously her preparation for the Madras and Amsterdam conferences, and who has to sit through many discussions in the World Council of Churches where theological jargon prevails, may I put in a plea for simplicity in language. Of course, I realize from bitter experience that some things can not be made too simple. Sir Richard Blackmore once said,

"Let idle students on their volumes pore,
To cloud with learning, what was clear before."

To which Professor Viner replied,

"Let unlearned laymen not be too sure
That what seems simple, is not obscure."

However, I am quite convinced that too often in theological field obscurity is passed off for profundity.

This last year in the World Council a most interesting paper has gone through four sets of revisions. It started out as "The Ecclesiological Significance of the World Council of Churches." It ended up, I am happy to say in Toronto in July as "The Church, the Churches and the World Council of Churches." I remarked at breakfast one morning to

Dr. Fry of the Lutherans that if a few obscure words were defined, it could be used with advantage among the laity. He agreed with me and said that he could just see a headline in the N. Y. Times reading: "Ecclesiological Significance of the World Council is Eschatological."

However, there is another side to the question as I am well aware. The minister himself should not be the only one to grow. He should help the laity to grow. In a recent meeting of the British Council of Churches they had, according to their bulletin, a hot discussion on the use of the word "oecumenical." Some protested against the use of a Greek word and felt a good English word should be found. Professor John Baillie, whom I am sure many of you know, finally protested. He said, "Why, when I was four years old, I knew what 'Presbyterian' meant and when I was six, I understood Episcopalian — and — when I became ten, I understood 'supralapsarianism'."

I think one of the most appreciated compliments I ever heard my father receive was when, as he was leaving a church after 10 years of service, a leading layman said to him: "Pastor, I have just begun to realize as you are leaving, how much I have grown under your ministry." Happy can be the pastor who receives such tributes.

Another qualification for which we should look as we turn out young ministers is the ability to get along with people. A man has no business in the ministry if he has difficulty in this respect. However, this should not mean a weak and vaccilating agreement with anyone who comes along. When matters of principle are at stake he should be willing to declare himself. I speak feelingly on this subject, for I have been working entirely too hard this fall to see that American Baptists carry their share of the budget of the World Council. I have been really thrilled at the way so many of our ministers, because they believe in the World Council are willing not only to express that belief — but are willing to go to the lengths of asking individuals for gifts. Personally I believe that such leadership will be appreciated.

This brings one rather naturally to our need for graduating young men who believe that the world outreach of the church is implicit in our gospel. Frankly, I do not believe the church can long remain the church unless it has such outreach. Moreover, I place beside this the necessity of working with other Christians in our Federations of Churches in the National and World Councils of Churches.

When my Presbyterian mother was a bride, she and my father and their superintendent of schools and his wife offered themselves to the Presbyterian board to work with Sheldon Jackson in Alaska. The board was willing to take mother, but not the other three. We can thank God that the barriers between Christian have so far broken down. John J. Espey in his very delightful "Minor Heresies" says, "Although the Presbyterian Church has tacitly relinquished its right to election, and although it was never openly stated that election was hereditary, there still exists a gentlemen's agreement between the Lord and the Presbyterians that they and their children keep the inner track to salvation and have a reserved section on the right hand of God." There is still room for improvement in the attitude of Baptists, at least in this respect.

There are just two other things which seem to me important. I need not take long on either. First no minister is going to do his most effective work unless he is disciplined in his living. His study, his calling, his work with other Christians call for a program carefully thought out and faithfully followed. The importance of this cannot be too strongly brought to his attention while he is in school.

The other matter has to do with women and the church. I sat beside a young minister's wife in Oklahoma City last week. She lives in California and she is feeling, more and more that minister's wives need help in facing the difficulties and frustrations of their lives. It just happens that is a subject on which I have pondered a good deal, for I have seen more than one minister whose wife has hindered or even ruined his ministry. As a group, ministers' wives are the most wonderful group of women in the churches — but I wonder whether the seminary does not have a real responsibility here.

And while we are speaking of women, and because the World Council of Churches has given such an impetus to the place of women in the life and work of the church and there is apparently such a demand for well-trained women in many positions in the church, it seems to me that our seminary should consider carefully whether it is adequately meeting this need. One of the really thrilling things which has happened since Amsterdam, has been the starting of a woman's department in the Russian Orthodox Seminary in Paris. What has happened there has been contrary to the custom of centuries. The same thing is true within the Angelican group in England. We who belong to the free church group need to be sure that we are not going to be left behind at this time of change in the attitude toward woman in the church.

It has been with real humility that I have spoken to you tonight. Please believe that what I have said has come from a heart that is deeply burdened with a desire for a more effective church.

THEOLOGICAL SPRINGTIME

By JOHN A. MACKAY
President, Princeton Theological Seminary

Mr. Chairman, Dr. Tribble and Dr. Herrick, President and Mrs. Gezork, ladies and gentlemen, I feel happy and very greatly honored to be present on this festive occasion, and to have a part in the anniversary of a great sister institution. I am particularly happy that my presence here should coincide almost with the election to the presidency of Andover Newton Seminary of a man whom for years I have greatly admired, Dr. Herbert Gezork.

I never cease to wonder at the hospitality and the adventurousness of American people and of American institutions. In 1936, a theological seminary in a historic New Jersey community called Princeton elected as its president a native-born Scotsman. And in 1950 a sister institution in

the environs of a still more historic city has elected a native-born German to its presidency.

Now the truth is that that kind of hospitality, and that kind of adventurousness are only possible today in the United States of America. And speaking for him as I speak for myself, I glow at the thought of the spirit of a young and hospitable nation of this kind which I am proud, as he is proud, to call my native country.

It was quite natural that the invitation to speak on this occasion should send me to some historical tomes, that I might learn something — or at least refresh my memory regarding — Andover Newton Seminary. It has thrilled me to discover, or to recall, that the institution whose anniversary is being celebrated has always been a pioneer, and has always had about it a certain kind of spring-time freshness. Both Andover and Newton were in the early years of that century, pioneers in theological education. Andover became the mother and continued to be the nurse of the first great board of Foreign Missions of this country, and one of the very greatest boards of Foreign Missions that this country has ever held, as the American Board of Commissioners for Foreign Missions. And it ought to be emphasized that the historic union of two institutions representing two historic denominations represented in its time, and continues to be at this time, a great pioneer experimental effort in ecumenical relations. And I want to congratulate Andover Newton also in having pioneered theologically in making it compulsory for students to spend four years on the Hill in preparation for Christian ministry. Other institutions, including my own, are watching this experiment with keen interest and anticipation.

There is a sense, I suppose, in which the pioneer character and springtime flavor of Andover Newton has determined for me the topic which I propose to deal with this evening: "Theological Springtime."

It is most important, if we are going to face the issues of our day, that we form for ourselves some idea as to exactly where we are in world history. We all admit, we must admit that we have come to the end of an era, but where are we, in late fall, or perhaps in late winter? In my judgment, these days are not so much the fall or winter seasons as they are the manifestations of springtime. But, one of those springtimes of the Almighty; one of God's terrible springtimes. For let us never forget that in the realm of nature, while spring is a time of flowers, it is also a time of floods. It is a time of the gentle zephyr, but it is also the time of the stormy wind and tempest. That is where we are, in one of God's springtimes. And if we seek a Biblical symbol which purposely represents and describes our time, we have it in the early vision of the young Hebrew prophet Jeremiah. In the days of his youth, on the bare Judean plateau, he finds an almond spray in blossom — symbol of God's springtime wakening, and in the background a seething cauldron. Two elements of God's springtime, judgement and mercy, fell rue and almond blossom. That's where we are, and there's no denying the judgment and the hell too, in these tremendous days. But let us not fail to see the almond blossom, spring flower, and to feel wafted about our fevered brows the gentle zephyrs of God's springtime.

Theologically speaking, this is springtime. It is so as regards theology itself. We have seen that the last few years, in the last couple of decades, and in our own country, even in the last decade, the restoration of theology and the rebirth of theological interests. Why? Because in the culture of the West the last great world view was shattered. We have literally become a people without a world view since the days when no reputable thinker would project into the interpretation of the universe as a whole the biological category of evolution. And then was the war, and dire confusion, disintegration, and agony. We came to realize that every human problem is a theological problem. And we became, from that great man, General MacArthur downward, interested in theology because a confused and bewildered generation that wants to live and survive raises afresh the ultimate question regarding God and man and destiny. Now the laity that are here will bear me out, that there is no greater desire in any man or woman's mind or heart in the sphere of our land, than to understand what life is and exactly what the Christian religion is, what it has to say, and what it has to offer. In other words, we have come to the moment when our fellow citizens are putting deeper questions from youth on, and they demand deeper answers and must have them. That is to say, we are now in the midst of a cultural period which is becoming theologically inclined and theologically minded, and queen of the sciences is beginning to experience a new popularity, and is headed, I believe for a new role, and is going to usher in, I venture to predict, a new cultural springtime when the great proof of the Christian religion in particular illumines the contemporary scene and provides power to realize suspicions which begin to dawn on the contemporary horizon.

Now there are several realms of thought in which the new theological springtime appears to be ushered in. Several discoveries, or rather rediscoveries are being made. The first rediscovery of our theological springtime is the rediscovery of the Bible and of the Biblical world view. Only in 1931 I attended in the Middle West under the auspices of a great university and under the sponsorship of one of the greatest denominations of our country, a ten day conference to consider the great issues of the early years of the '30s. Would you believe it that the Bible had scarcely any significance whatever in orienting the thought or providing the principles. Apart from certain vague Christian ideas and the teaching of Jesus, there was no appeal whatever to the authorities of Holy Scripture. But since then we have gone through a second world war, the human situation has become darker, and has decidedly deteriorated. And in the intervening years we have been disposed to listen to the Book. And so it happens, the Bible comes back to us from the great period of criticism unimpaired in its religious significance. And from the scrutiny of research and investigation, it comes to us at the place where the voice of the Eternal sounds, and the great light of the ages shines.

Set in a new perspective, studied in a new focus with a deeper appreciation of all the problems involved, the Bible stands up as the record of God's self disclosure to mankind, as a great book, the great book about redemption. And we who have been close to the theological situation and

know the atmosphere of theological tendencies are aware of the new interest in the Bible and in Biblical studies on the part of members of the faculty and members of the student body. Because it is here that the voice of the Eternal speaks. It is here that we find the answers, because it is here and only here that we find the personal truths — Jesus Christ himself. And it is here, might one add, that that great heirarchal principle of love is set forth. The only truly redeeming and creative principle. And if our generation has learned anything by tragic experience, it has learned this, that there is nothing in the power and the splendor associated with civilization that is enduring, and there is nothing in cultural wisdom, or in technological skill that is transforming. And our educators have come to see that we have reached the end of the cultural road unless love becomes real, and with it forgiveness and mercy in international relations, and unless love has a place in education to create friendship and brotherhood. If not, neither power nor knowledge can save us. We are through. But we are not through, because this is God's springtime, and there is still love and the openness to conviction regarding love and what love alone can do, the love of God in Christ Jesus our Lord.

And so too, there's been a springtime in our understanding of man. Man's stocks have reached an all-time low in the world market. History has dealt roughly with man. Some of our own thinkers, including our own Reinhold Niebuhr, have dealt still more roughly with him, unmasked him, almost leading us to a universal pessimism regarding him. But we know man now, and we know ourselves as men and women. And we're not so sure that we can solve our own problems far less society's and the world's problems. And so we ask deeper questions about man, the theological question, What is man? And we discover in the Bible and in Christian thought, man is God's creature, not a mere part of nature, that you cannot describe him in terms of any one of his lusts or evil trends. But man is only truly man when he is God's man. When he fulfills his destiny, he is glorifying his Creator, that is to say, unveiling the splendor of God. And we have been taught in these black times, that if man makes himself a little god, and becomes purely acquisitive in his approach to life, he becomes inflated, but he becomes also deflated. He disintegrates. Everything relating to his striving for stability ends in a great vacuum, in an eirie abyss, in hollow men. And then there's no hope for man but to find himself in God's great scheme of things, to become God's man, for man without God ceases to be man, and man when he is truly man is the instrument of God's glory, that is, he stirs to unveil the purposes and nature of his maker. And how can he do it? By becoming a servant. I know of a no more dramatic story than the story of the conversion of that young Oxford don, now a professor in a leading British university. He was agnostic, a student at Baliol and a young teacher, wandering down that old Oxford street called Broad, his eyes alighted casually one day on a picture in a bookseller's display. It was a 19th century print of Jesus washing his disciples' feet. As he himself tells the story, he says, as I looked at that picture, I knew that the absolute was my bootman. As a philosopher he uses the term absolute to designate deity; as an Englishman in an aristocratic tradition, he used the term bootman to designate the one

who did the most menial chores. He linked the two together, and there came to him as in a flash of illuminate transforming redeeming insight, the truth that the ultimate thing you can say about Deity, is that He became man, or man's salvation and took the form of a servant. He began to rethink his whole world view and philosophical position. He has become as professor of philosophy at Redding University one of the most original minds in British philosophy, H. A. Hodges, and he saw that the only human type that has a future in God's world, is the servant type. The man who lives to serve God and his fellow men. And that history is so ordered; human nature is so constituted that only the servant has a future, and the servant is one who loves God and his fellowmen. And because that image of truth, as this young philosopher thought, we can be servants that no kind of dictator or totalitarian power or system of oppression in human affairs that makes serfs and chattels of human beings has any ultimate future in history or in God's world because God became man for man's salvation, consecrated man in his station in the universe and consecrated the roll of the true servant as the creative instrument of spiritual progress. And there's no human being who is truly human who is selfish and fails to serve God the highest and his fellow men who are his equals, and to be tenderly concerned about those in distress. That too, the rediscovery of man is part of our theological springtime.

What shall one say about Jesus Christ? It became evident in the terrible years behind us that the Jesus who belongs merely to history and who is great as an example could not solve our problems because he personalized an imperative which we could not achieve or fulfill, but in the theological springtime there is the rediscovery of that first and basic Christian creed that Jesus Christ is Lord. In European theology, increasingly in our American theology the soveriegn lordship of Jesus Christ as the risen one is being taken seriously. The soveriegn lord of thought who opens up the meaning of God and the meaning of man and the meaning of light, the sovereign lord of death, who made death our mother, and suffering and death the instruments of spiritual achievement, and the sovereign lord of life as the ruler of history and the lord of nations, Jesus Christ, the living one.

Now, ladies and gentlemen, there is one thing that concerns in this theological springtime, that there are some theological thinkers who have such a dismal tragic view of man and of historical thought and especially of the inexorable character of dialetic in human nature and human history, that they despair even of the power of God. But the fact that Jesus Christ is the Lord and the risen one, and that we can dispose of the power of the resurrection means that the risen Christ is more potent than any dismal tragic accent or trend of human nature, and that He transcends and transforms the insolvably impossible dialectic. That being so, there is a prospect, and not only a prospect, but an undying hope and certainty that within history, and not merely at history's end shall there be an unveiling of the power and love of God because the supreme cosmic fact is the Living One — and let's beware of the trend to exhalt compromise into the ultimate principle of human action, and to know that when we do a thing the note of the ultimate and the absolute goes out of human behaviour.

The moment that happens we're through. Now we can recognize the nature of the deity and the human character of our achievement and our insight, but because Jesus Christ is the Risen One, he can give the kind of insight and the kind of guidance which can get into our Christian democratic action that kind of thing which makes the Marxist Communist sing and dance, feeling with jubilation that the spring has come. Now that's not the spring. We are the children of the spring as we are the children of the light, but we have got to rethink life in terms of the Risen Lord, the Lord of history and everything that belongs merely to history, that the moment that we relate ourselves to that power, then spring goes moving on.

And finally, there's something else that has been rediscovered. And that is the Christian church, the church universal. Once more the church is becoming in the U. S. more than the local congregation. It's becoming the church universal. And I rejoice that Baptists and Congregationalists, essentially congregationalists in principle are in many respects leading toward the new sense, the world wide ecumenical church. What do we mean by the ecumenical movement? The movement which goes on expanding throughout the inhabited earth in its world wideness is the fruit of missionary effort, and the movement which tends toward world wide ecumenical unity. Speaking from the inside of the ecumenical movement, there are two things of supreme importance on the horizon.

One, that now for the first time the mission and the obligation of the church, that is, its expansive movement is being related to ecclesiastical reality, that is, the theological problem of unity. And that now the emergence or resurgence of the great denominations and traditions and confessions is appearing in this springtime, but not with the old sectarian influence. Now the new denominationalism can wreck the ecumenical movement or it can enrich it. I believe it's going to enrich it, because you can't belong to the church universal in general, you can only belong through a heritage which is purified, which is not absolutized or deified, which, if you go down deep enough you come to something that God has said and done through the denomination. And what we want is all together to bring the purified goals and the pure grain into the great ecumenical treasurehouse. My friends, I believe that in our cultural situation, with its dissolution and its disintegration, the theological seminary has a new role to fulfill. I believe it is going to be ours, if we are big enough, have the insight and adventurous spirit enough, it is going to be ours to formulate the truths and to present the type of life which our civilization and our culture and our great institutions of learning are going to need for their true continuation in our great tradition. For they have come to a moment when they neither have the insight, nor do they make the commitment of a crusading character that is necessary when vision comes. That being so, I believe without any sentimentalism, but calmly, and I hope to act upon it adventurously that today in our cultural situation not only in the church, but also in the world, the theological seminary, if it is true enough and bold enough has the key to tomorrow and is going to be our dawning, freshening springtime into greater glow and fruitfulness of a true summer.

THE ROOTS AND FRUITS OF NEWTON

The Southworth Lecture

By HAROLD W. TRIBBLE
President, Wake Forest College

It is a good custom that Newton has of pausing at every quarter-century point in her history to review gratefully and humbly past blessings and achievements. Records of all but one of these periodic reflections have been left in the form of published historical addresses. It may have been in the interest of variety, nevertheless it is to be regretted, that this was not done on the seventy-fifth anniversary. Many factors, chief of which is the affiliation with Andover, urge continuation of this habit as we observe the one hundred twenty-fifth anniversary of the establishment of the Newton Theological Institution, and wisdom dictates the expansion of the context of our thought to include the wider range of theological education in our country and some appraisal of the task which we confront as we move into the atomic age. Other lectures today and tomorrow will deal with the broader view, both in retrospect and prospect, hence this address must be limited to an outline of the history of the school. Because of the intertwining relationship between Andover and Newton from the very beginning, and especially because these two old schools now function as one, it is quite fitting that this address which opens the formal program should be delivered as the Southworth lecture of the current year. To the Andover trustees I express my hearty thanks for the honor and privilege of rendering this service.

While it was in 1825 that this school was brought into being, nevertheless one must look further back for the roots of Newton. During the first quarter of the nineteenth century church life in America presented a mixed picture. There were certain characteristics of the day that caused leaders in the Christian movement to express grave concern. On the other hand there were encouraging factors, such as the influence of the Great Awakening and the missionary and evangelistic fires that it kindled. It was quite natural that many Baptists should suggest that one of the primary solutions of the problems of the day would be found in the establishment and maintenance of a school that would train ministers of the gospel for constructive leadership among the churches. As early as 1814 this conviction found expression in the organization of the Baptist Education Society. It was at the annual meeting of the Boston Baptist Association in September 1814 that Dr. Baldwin suggested "The propriety and importance of forming an education society to afford aid to those of our young brethren who are desirous of engaging in the ministry in obtaining literary and theological information." The suggestion met with immediate favor and was referred to a committee, consisting of the Rev. Daniel Merrill, the Rev. Luther Rice, who was representing the Baptist General Convention, and Mr. Ensign Lincoln. The report of the committee urging the formation of such a society was adopted, and the organization was named the Massachusetts Baptist Edu-

cation Society, later known as the Northern Baptist Education Society. Thereafter annual reports were made to the Association. In the eleventh annual report, presented in 1825, we find the statement that the churches in general "esteem learning a very important qualification for him whose business it is rightly to divide the word of truth, and to feed the churches with knowledge and understanding." That report also indicated that the Society had twenty-one beneficiaries, sixteen of whom were "pursuing a collegiate course, and five engaged in English and theological studies." So stimulating and encouraging was this report that ministers and other leaders among Baptists urged the consideration of the establishment of a theological seminary in the vicinity of Boston. This was no new proposal. It had been considered from various angles for many years. Hence in the report of the Education Society submitted in May 1825, we find the following sentences.

"Your Committee are now convinced that the time has arrived to build this part of the Lord's house. Although attempts have been made to establish Theological departments in connection with two of our Colleges, and some success has attended them, yet your Committee are of opinion that a Theological Institution established by itself alone, where the combined powers of two or three or more men of experience, and men of God, can be employed in instructing and forming the manners and habits and characters of pious young men for the work of the ministry, is greatly to be preferred. They have therefore appointed two subcommittees, one to draw up a general plan for an Institution, and inquire concerning a suitable place for its location, and the other to solicit donations and subscriptions, both of which have made some progress. The Committees are well aware that the step they are about to take is a very important one. The work before them involves great responsibilities. Whatever is done in relation to this Institution will have a bearing upon the great interests of the Redeemer's kingdom, and especially upon the denomination with which we stand connected."*

This good resolve was carried into effect in the months that immediately followed. There was available in Newton Centre the Peck Estate of some eighty acres, topped by a lovely hill, that could be bought for $4,250.00. It was said that Newton Centre was in the country, but Boston could be reached quite easily by a stage that passed by the foot of the hill. Perhaps it would be interesting to insert a clipping from a Boston paper carrying an advertisement concerning this piece of property.

THE COLUMBIAN SENTINEL
Boston, Wednesday Morning, March 30, 1814

ELEGANT COUNTRY SEAT — FOR SALE

In Newton, the estate occupied by Mr. John Peck, the house is 70 feet in front, having four rooms on a floor, thirteen feet in height (two of which are octagon) and windows to the

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* Newton Theological Institution: A Sketch of Its History, by a Committee of the Board of Trustees: Boston: Gould and Lincoln, 1866.

floor — two kitchens, in one of which is a pump, with Out-house adjoining, and cellars under the whole of the house — the barn is large and handsomely finished, with cellars; and an excellent well of water and a corn house are contiguous to it. The Garden, consisting of 5 acres, contains an abundance of the best kind of Fruit Trees in full bearing — Cherries, Plumbs, Peaches, Apricots, Nectarines, Pears, Quinces, Grapes, Currents, Gooseberries, Raspberries and Strawberries in all their varieties; Asparagus beds and a great variety of Roses and other flowering shrubs and flower roots, with a serpentine gravel walk, shaded by forest trees surrounding the whole.

The Land adjoining, which consists of about 80 acres, produces 60 tons of Hay of the first quality, and a great number of Ingrafted Apple trees, which afford a sufficiency of winter Apples and Cider of the best kind — the whole estate is enclosed with a good stone wall, and is abundantly supplied with water.

The House commands a view not to be surpassed in the United States, either for extent or variety of objects, including a beautiful pond in the neighborhood, and is about eight miles from the State-House, by the Neck or West-Boston Bridge. Terms may be known on application at Mr. Guild's office, No. 6, Lowell's Buildings, School-Street.

The site was purchased and plans were made for the opening of the school in the fall. The task of establishing the first Baptist Seminary in America devoted exclusively to the training of men for the ministry was, to quote Dr. Hovey: "too great for a weak faith, and too costly for a selfish spirit." But there were men of character and generosity ready for the undertaking. Some of them were college graduates and some were not, but obviously they were all great souls. We must pause here at least long enough to list the founders: Joseph Grafton, the first pastor of the Baptist Church in Newton Centre, a position that he held for 48 years; Lucius Bolles, a graduate of Brown, for 20 years pastor of the First Baptist Church of Salem, then for 14 years Secretary of the Baptist Board of Foreign Missions; Daniel Sharp, for 40 years pastor of the Charles Street Baptist Church of Boston; Jonathan Going, a Brown graduate; Francis Wayland, who studied at Union College, then at Andover, later became pastor of the First Baptist Church of Boston, and then served 29 years as President of Brown University; Henry Jackson, a graduate both of Brown and Andover; Ensign Lincoln; Jonathan Bacheller; Nathaniel R. Cobb; Bela Jacobs; and Ebenezer Nelson. Eight of them were ministers and three were laymen. The first officers of the Board of Trustees were: President, Rev. Joseph Grafton; Secretary, Rev. Francis Wayland; Treasurer, Mr. Levi Farwell.

By October 28, 1825 the new school was ready to open its doors. The Education Society suggested certain qualifications for admission, such as evidences of genuine piety, talents that gave promise of a useful ministry, and certificates of character and consecration from the churches of which the students were members. It was agreed that the course should

occupy three years, and "embrace the Hebrew Language and antiquities, with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully."

The influence of Andover is clearly seen in the roster of the first group of trustees, and in the plan of study, but especially in the first faculty. Ira Chase, an Andover graduate, was the first one chosen, and he served alone during the first year. His chair was Biblical Theology. He had been Professor of Languages and Biblical Literature in Columbian College in Washington. The second was Henry J. Ripley, a graduate of Harvard and of Andover, who was added to the faculty the second year. The third was James D. Knowles, and Barnes Sears was the fourth professor and the first president. He also was the first Newton graduate to serve on the faculty. He later became president of Brown. The fifth was Horatio B. Hackett, a graduate of Amherst and Andover. Then followed Robert E. Pattison, Alvah Hovey, Albert N. Arnold, Arthur Train, G. D. B. Pepper, and Galusha Anderson. Three students greeted Professor Chase at the opening of the first school session. Two of them, having studied previously in Andover and Columbian, received certificates of graduation at the conclusion of the first year. The next group of graduates, thus the first regular graduating class, came in 1828 and consisted of George Leonard, Thomas W. Merrill, Barnas Sears, and Seth W. Whitman. The entire work of the school was conducted in the Mansion House, the home that stood on the Peck estate when it was purchased.

By 1830 nineteen students were enrolled. The next 30 years were difficult and the student body did not grow as much as might have been expected. Then came a period of expansion from 1860-1875, so that at the fiftieth anniversary President Hovey could announce that in that half century Newton had trained 700 students, which figure represented an average annual student body of 35, and an average graduating class of 14.

A school is a live thing. It grows from a small beginning, but it must grow. If the founding fathers of Newton did not anticipate all that was involved in the school that they established, we need not be surprised. It may be that their vision for their day was as great as ours for our day. In a report given in June 1826 the trustees said that they did not consider a large theological institution desirable. They felt that two professors would be sufficient. The act of incorporation provided that the number of trustees should "never exceed twenty-five, nor be less than nine," and that they might hold property "provided the annual income of the same shall not exceed twenty thousand dollars."

Not the least important factor in the healthy growth of a theological seminary is the financial support which friends provide. The earliest effort along this line was that which provided the money for the purchase of the property in Newton Centre. Then came the first efforts toward maintaining an adequate budget. After several moderately successful

efforts had been made to keep the budget of the school balanced without starving the faculty, a plan was adopted for raising a sinking fund of $20,000 to support two professors for twenty years. This was not an effort to build a permanent endowment. The plan contemplated the spending of the entire fund in twenty years. By April 1832, the sum had been subscribed, but growing pains would not allow the trustees to rest, for Professor Ripley came forward with a request for the appointment of a third professor. Funds necessary for the support of this addition to the faculty were not in sight, nevertheless the trustees acted on faith and elected the Rev. James D. Knowles as Professor of Pastoral Duties. As the school grew various plans for financing it were proposed and tried. In April 1848, a financial agent was appointed to raise $30,000 for the school. The effort failed because the sum was not large enough to challenge the constituency. There were timid souls in those days, as there are today, who think of meeting a budget crisis first by selling part of the land owned by the school. Two years later the effort to raise $30,000 was renewed but again it failed. Then in 1851 a new plan was launched to raise $50,000 and a financial agent employed. Again the effort met with failure because the people saw that the amount was not enough to place the seminary out of danger. But in 1852 the trustees had enough vision and courage to launch an effort to raise $100,000. The enthusiasm with which it was met guaranteed success. Indeed $35,000 of the proposed $100,000 was subscribed by the trustees in the meeting that launched the project. The speaker may be pardoned for pausing to call attention to the lesson that history would teach us at this point. Thrice blessed is the school that is guided by trustees and faculty who have the wisdom and the courage to meet difficult times with daring plans and sacrificial gifts.

The success of Newton in financial matters was promised in the gracious spirit of stewardship manifested by one of the founding fathers. Nathaniel R. Cobb, who died May 22, 1834, set a worthy pattern for his behavior as a Christian steward when in the early days of his experience in business he drew up for himself the following plan: "By the grace of God, I will never be worth more than $50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth $20,000, I will give one-half of my net profits; and if I am ever worth $30,000, I will give three fourths; and the whole after $50,000." Before signing his name to this significant compact that he made with himself, he added these world: "So help me God, or give to a more faithful steward, and set me aside." It is reported of him that within a period of thirteen years he gave away more than $40,000. This example is too fine to be spoiled by other references to the financial program of the school. Suffice it to say that other generous benefactors were found to meet each succeeding crisis as the school gained in strength and further developed its ministry.

We may now ask what results have been achieved in these 125 years as the fruits of the sacrificial gifts and services rendered by the faculty, trustees, and friends. The difficulties have been many, but always there have been those who would not consider any other course than steady

progress in spite of great cost. The close of the nineteenth century was a period of increasing use of scientific methods of investigation, which had disturbing effect upon theological education, especially in the realm of biblical history and criticism. The faculty and Baptist leaders generally met the wave of new ideas with open minds, intellectual poise and spiritual stability. New methods and techniques were adopted and the school continued to grow. This has been characteristic of the school throughout its history. From the beginning the emphasis has been upon training competent ministers for service with the churches. New methods have been introduced from time to time, and the curriculum has been subjected to modification, usually in the direction of more exacting requirements. That the efforts were successful in producing competent ministers may be indicated by a brief survey of the service rendered by Newton graduates. As has been indicated, there were two men in the first graduating class; one went into the pastorate, the other to the mission field. So strong was this initial emphasis upon missions and so persistant were the teachers in instilling the needs of the world into the thinking of the students that during the first hundred years an average of three out of every graduating class went to the mission field. Seven classes sent one-half their number to the mission fields. They went to the Orient, to Europe, to Africa, and home fields. Their work will be appraised by another lecturer on this program, and so I shall not give further reference to the missionary influence of Newton.

The graduates of Newton have also found their way into the field of Christian Education. It is in some cases difficult to classify them in terms of their life service, for some became professors and presidents after serving in the pastorate. Nevertheless it would be proper and accurate to say within these 125 years an average of one graduate a year has found his way into the field of Christian Education. In New England Colby, Bates, Brown, and others have drawn many professors and presidents from Newton graduates. It will not be possible to refer to many of the schools that have been so served, but a few references should be made.

John Pryor came to Newton in 1828, the first Canadian student here, to be followed in later years by more than 300 others. He became the first president of Acadia College, a position filled subsequently by two other Newton graduates. The faculty there has been recruited from the ranks of Newton Alumni, as have the faculties at other Canadian schools. To Colby College in Waterville, Maine, twelve Newton men went, six to become presidents and six to serve as professors. Bates has had at least one Newton man in the presidency and one on the facutly. Next to Andover perhaps Brown had the greatest influence on the founding of Newton. It was to be expected that Newton men would find their way to the faculty and presidency of Brown. Francis Wayland began his illustrious administration there shortly after lending a hand to the establishment of Newton. Barnas Sears, having served Newton as president nine years, filled the same position at Brown from 1855 to 1867. Later E. G. Robinson and E. B. Andrews continued the tradition of Newton men in the Brown presidency. Andrews was also president for a time of Denison. W. H. P. Faunce completed the quartet of Newton

men to serve as Brown presidents. To Vassar Newton contributed three men, one of them as president. Into the South the influence of the hill went as Newton men served Furman in South Carolina, Georgetown in Kentucky, Mercer and Moorehouse in Georgia, Wake Forest and Shaw in North Carolina, and Virginia Union in Virginia. The real founder of Denison University was John Pratt, of the Newton class of 1831. He was its first president, and he was followed in that office by five other Newton men. The stream also reached Kalamazoo, Franklin, Shurtleff, Chicago, Harvard, Rutgers, Knox, Oberlin, Hillsdale, and many others.

What of other seminaries? Henry G. Weston led Crozer brilliantly 41 years. He got his training here. Colgate and Rochester from time to time had Newton men on their faculties. Basil Manly, from South Carolina, went from Newton in 1847 to become one of the four founders of the Southern Baptist Seminary at Greenville in 1859. To him was committed the task of drawing up a theological statement, called an Abstract of Principles, which every professor since 1859 has signed. It is worth noting that in these nine decades there has been no controversy concerning that statement. Time forces a halt in the roll call with yet many schools unmentioned. Altogether Newton has furnished 52 presidents to 27 American colleges and universities; eleven presidents and deans to seven American theological schools; sixteen presidents to ten home mission colleges; ten presidents to three colleges and theological schools in Asia.

With due recognition of the great service rendered by Newton graduates on the mission fields and in Christian Education, we must come back to the original purpose of the school, which was to train ministers for the churches. Of the 2,500 graduates sent out by Newton from 1825 to 1930, between 1800 and 2000 found their way into the pastorate. To indicate the type of service they rendered it will be sufficient to call a few names. E. G. Robinson ('42) was the outstanding Baptist preacher of the North as John A. Broadus was of the South in the second half of the nineteenth century. Samuel Lunt Caldwell ('45) had a distinguished career of 27 years in the pastorate in Bangor and Providence before becoming professor of Church History at Newton and then president of Vassar. Adoniram Judson Gordon ('63) became conspicuous as pastor of the Clarendon Street Church in Boston and as a writer. The class of 1867 gave Henry Francis Colby to the First Church of Dayton for a distinguished Ministry of 35 years. John Bartholomew Gough Pidge ('69) served the Fourth Church in Philadelphia 46 years, at one time declining an invitation to a professorship in Newton to stay with his church. Austin K. deBlois ('91), at one time was pastor of the First Baptist Church in Boston. He also had a fruitful pastorate in Chicago, and was for awhile the president of the Eastern Baptist Seminary in Philadelphia. One hears frequent references to the class of 1923, which included John Brush, professor of Church History at Andover Newton, Frank Fagerburg, pastor of the First Baptist Church of Los Angeles, Charles Seasholes, pastor of the First Baptist Church of Dayton, Ohio, and Luther Wesley Smith, Executive Secretary of the Board of Education and Publication of the Northern Baptist Convention.

Up to the present time my references have been limited to the history of Newton from its beginning in 1825 to the affiliation with Andover in 1931. We must now give some attention to this most recent period of our history. It is not necessary today to review the history of the affiliation. Suffice it to say that Andover, the older of the two schools by approximately eighteen years, found herself set adrift after a very interesting period of affiliation with Harvard. She now had a drastically reduced student body and faculty, no campus, no definite plans for the future, but an invincible determination to carry on. At the same time Newton, possessed of a campus and other facilities, was facing an annual renewal of serious budgetary problems. With Andover in a state of suspension and Newton in need of a transfusion, with both growing out of a Calvinistic background and cherishing a glorious tradition in Christian service, a fusion or affiliation of the two seemed providential. The time was ripe for a down east Yankee named Herrick to lead the Newton trustees in extending an invitation to Andover to move to Newton Centre. The difficulties, both legal and creedal, were serious but not insurmountable. Through a series of conferences a promising path was discovered and the two boards of Trustees chose to walk in that path as friends and colleagues in a common cause.

The plan called for the continuation of the two Boards of Trustees as independent bodies. The Andover trustees would continue to elect the Andover faculty and the Newton Trustees would elect the Newton faculty, but whereas the trustees acted separately the two faculties from the beginning were expected to act jointly. In order to facilitate the collaboration of the two boards of Trustees with the faculty through the administration it was agreed that a president of the Andover faculty should be chosen who would be both a teaching member of the faculty and the dean of the joint school. The president chosen by Newton would be the president of Andover Newton. This has been an interesting experiment. Officially there have been two presidents, yet actually one was president while the other was dean of the joint school. With wisdom the Andover trustees elected Vaughan Dabney, who was at the time pastor of the Second Church in Dorchester, to be the first man to fill the important position of dean. It would be difficult to appraise adequately within the limits of this paper the contribution that he has made, not only in terms of the intellectual life of the school where he has ministered as Professor of Preaching, but also in the wider range of cultivating vital relationships between Andover Newton and the churches.

A second man was brought to the faculty in the beginning of the affiliation, the Rev. Austin Philip Guiles, to be Professor of Pastoral Psychology. Under his leadership Andover Newton pioneered in establishing clinical psychology as a recognized and valuable area of instruction in theological education. Throughout the history of these two schools there has been a wholesome combination of adherence to fixed purposes and flexibility in adopting progressive methods. One of the first schools in the country to establish the standard three year course for seminary training, Andover Newton in recent years has boldly assumed leadership in expanding the course to four years in order to provide for an adequate

internship program of training. This plan calls for an extended period of supervised field work while the student is in residence on the campus, and also a period of internship, probably in the fourth year in residence with some vigorous church. Just now the first student to engage in this phase of the program is with the Myers Park Baptist Church in Charlotte, North Carolina, serving as intern under the competent leadership of Dr. George D. Heaton, the pastor. For many years field work was directed by Dean Dabney, but now the expanding program is under the direction of Professor Prentiss Pemberton. It would not be within the spirit of this project in contemporary theological education to attempt to forecast the outcome in terms of curriculum. It is enough to say that Andover Newton again is pioneering.

Through these years Andover Newton has insisted that candidates for the ministry should be trained in the art of preaching, as well as in the preparation of sermons to be preached. So far as I know this is the only school that has required all students to take instruction in speech every year of the regular course. The professors who have taught here on the hill have made their impact upon the minds of the students, but special recognition should be given to Dr. Clyde Yarbrough, now minister of the Second Church in Newton. When the duties of a great pastorate made it impossible for him to carry the full load of Professor of Speech, a worthy colleage was found in Mr. Grover Clayton Shaw. Upon the death of Mr. Shaw and the resignation of Dr. Yarbrough, after superb service rendered by both, the trustees chose Mr. Edmund Linn to be full time instructor in speech. Mr. Linn had devoted a large part of his training to specialized preparation for teaching preachers how to deliver sermons effectively. His coming to the hill proved to be a stimulus in the direction of conserving the valuable results achieved in earlier years and adopting new methods in this important area of theological education.

So in 1931 Andover and Newton came together, both experienced a new birth, and in their union brought about the beginning of a new old school. Immediately the student body began to show signs of new life as candidates for the ministry learned of the new program in theological education that had been launched on this ancient hill. Now nineteen years have passed. What results can be claimed? Approximately 800 graduates have been sent out into fields of service that had felt the influence of these two schools for more than a century. Approximately 600 of them received the B.D. degree, while the other 200 were almost equally divided between the M.R.E. and the S.T.M. classes. The total might be given in round numbers. From 1807 to 1926 Andover sent out 3,500 graduates. From 1825 to 1930 Newton produced 2,500 graduates. This means that the two schools before affiliation sent approximately 6,000 workers into the ministry. From 1931 to 1950 Andover Newton graduated 800. Thus the total for the two schools, functioning separately and together, has been approximately 6,800 graduates. They have gone out into every state of our country and many foreign lands. More than 700 of them have served as missionaries at home or abroad. Approximately 5,000 have served as pastors. More than 500 of them have served colleges and seminaries as professors, deans, or presidents. On the mission fields

they have translated the Scriptures into more than twenty-five tongues. They have written books that have become famous, such as "In His Steps," by Charles Monroe Sheldon, who graduated from Andover in 1886. They have composed hymns that have become recognized among the great hymns of the church, such as "Lead On, O King Eternal," by an Andover student, and "He Leadeth Me," by a Newton Graduate. They have established other schools for training Christian workers, including colleges, universities, and seminaries at home and abroad.

Streams of living service will continue to flow from this hill to enhance the effectiveness of the Christian ministry around the world. Under the dynamic leadership of the new president, Dr. Herbert Gezork, who has already served the school twelve years as professor, the future is bright. In gratitude to God for the achievements of the past we dedicate our resources to greater service in the future.

THEOLOGICAL EDUCATION IN THE AMERICAN BAPTIST CONVENTION

The John M. English Lecture

By LUTHER WESLEY SMITH

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THE SUBJECT of my lecture is definitely dated — "Theological Education in the American Baptist Convention."

While theological education is at least as old as the prophets of the Old Testament, for were there not the schools of the prophets, yet the American Baptist Convention has had its birth and development within the last fifty years.

There are those present today who can distinctly remember the world of 50 years ago — life moved at a slower tempo, — it was far less complex and confused. Science had just given us the internal combustion engine, but it has been since 1900 that the automobile has come to its own and that we have become accustomed to the regular and free use of telephone, airplane, radio, and television. This speeding up of the means of communication over the entire world has changed the world. Along with speed in communication has come tremendous increase in physical power, symbolized by the development of atomic research.

We now live on the verge of an age which can become the most destructive or the most creative age in all history.

If this age becomes great and creative, it will be because the church possesses the trained leadership which can supply our life with spiritual insight and dynamic, and with ethical principles, adequate for these changing, tempestuous times.

In dealing with the theme THEOLOGICAL EDUCATION IN THE AMERICAN BAPTIST CONVENTION, first may I point out what are the changes with

which we must reckon; changes which relate to the life of the church and of our denomination, and which call for Christian leadership.

In the second place, may I touch upon the present status of the Leadership Training Program of our denomination, particularly as it affects the ministry.

In the third place, may I conclude by setting forth the plans which are now in the process of formation within our own denomination to increase rapidly and effectively the supply of adequately trained leaders for this age of change.

I.

What Are The Changes With Which We Must Reckon?

1. I have already referred to the changes brought about by *science;* changes which have affected the whole pattern and style of our living and thinking, — changes which bring friends closer together; changes which make enemies only the fiercer.

2. The last 50 years has seen great *changes in world affairs.* Fifty years ago each nation lived very much to itself. Front page news concerned itself with what happened at home; foreign news was tucked away for the most part in inconspicuous spaces. Idealists may have dreamed of a beloved community and a commonwealth of nations, but practical men and women gave little thought or time to its realization. Have we the spiritual leadership adequate to this wider task?

3. Again we realize that we are living in the midst of world revolution in the thinking of the common man about himself, his relationships and his rights. The common man who has been oppressed is calling for a new deal.

We of the Christian church are compelled to face the problems posed by Karl Marx but we are challenged to give an answer built upon faith in a moral order and a living God.

May I quote from Bishop Oxnam to indicate his conception of the socio-political change which is already upon us "The minister must distinguish between the *spent forces about to relinquish power* and *dynamic forces about to assume power.* He witnesses the emergence of a new world of labor in which the worker wins new status, new power, new responsibility." In developing its own philosophy, and in training its own leaders, the church cannot be reactionary; it must accept change as the order of the day, for, as Sir Walter Moberly says in "The Crisis in the University": — "A state without the means of some change is without the means of its conservation." For the church to live and to function in the midst of these days of revolutionary change calls for competency, courage, and intelligent leadership. There are in the world today thousands, yes, millions, of men who believe that the way to freedom is to be found by following the ideas of Marx, and the leadership of Stalin. So thoroughly do they believe in Communism that many of them are willing to suffer and die in the struggle. One wonders whether Christians can match their spirit of sacrifice, and the leadership the Cause requires.

4. The fourth change is in the area of Higher Education. Fifty years ago church-related colleges dominated the educational scene and church related colleges aimed to be Christian colleges. At the turn of

the century practically all the educated leadership in America had received their training in secondary schools and institutions of higher learning which were Christian in purpose and church related. Since the turn of the century the whole picture of higher education has been rapidly changing.

An accompanying change is well described in Professor Cuninggim's recently published book "The College Seeks Religion". "At the turn of the century," says Professor Cuninggim, "the colleges, and especially the large universities went in for bigness, enrollments skyrocketed due to the rise of the economic state of the average American family." (In 1900 the total enrollment in college and universities was 237,592. The estimate for 1950 is more than 2,400,000 — an increase of more than one thousand percent. During the same period the population of the country doubled) "Thousands of young people were attracted to college who had no cultural background, who were not interested in books or reading, and who regarded education merely as an aid to providing equipment for earning a living. As colleges became bigger they became more and more impersonal."

While during the last fifty years our ability to train for professional competence in most fields has risen, our intention to train good citizens has fallen. Students who know their way around in the professional world are decidedly lost in the moral and spiritual world. The sense of great purpose and intriguing destiny which often characterizes the Communists, is too frequently absent from the life of the student or the life of the university.

In evaluating the work of the university, we are under the necessity of reminding ourselves that as goes higher education, so goes primary and secondary education, for our teachers for the secondary and primary schools are being trained in our universities.

The teachers' colleges therefore have suffered from the same virus of secularism. And the Protestant church on Sunday is compelled to deal with boys and girls who during the week are being trained in schools which are essentially secular.

It is heartening to report that as of 1950 a change is coming over the educational world. The administration, faculty and students are beginning to ask fundamental questions as to the function and purpose of education. The appearance of such books as "The Crisis in the University" by Moberly, "The University and the Modern World" by Nash; "The Task of the Christian in the University" by Coleman, are symbolic.

But a new day in education will depend upon the ability of the churches to provide competent and well trained Christian teachers and leaders.

5. A fifth change which is observable within the last fifty years with which we must reckon is the rapid acceptance and growth of ecumenism. I can remember when I looked up that word in the dictionary. I can recall when the use of that word in an address would cause many hearers in the congregation to turn to their neighbors to say, "What does he mean by that?"

Now ecumenism is used by thousands of church members and groups

trippingly on the tongue as if it were a word of common parlance.

Think of the advance in the ecumenical movements of the last fifty years; think of the initiation, of the growth, of the expansion of city and state church councils and federations.

The World Council of Churches is a twentieth centry product. In late November in Cleveland, Ohio, there will be held the Constituting Convention of the National Council of Churches of Christ in the U. S. A., which will bring together 29 denominations and 8 interdenominational agencies.

Without strong Protestant councils, conferences and movements, the Protestant church in America and in the world would be in a very desperately weak position; it could meet neither the challenge of Communism, nor the competition of the Roman Catholic Church.

Our ecumenical conferences, councils, and federations can become empty shells or vigorous manisfestations of the church of Christ, depending upon Christian leadership, not only the leadership responsible directly for the ecumenical organizations, but the leadership in our churches whose support of the ecumenical movements is essential.

For this new day of ecumenism we need a well trained ministry.

Accompanying these changes in our world, in the thought world, in our educational institutions, in the wider reaches of the Christian world — all affecting theological education and its tasks, are two further changes which I shall mention — perhaps they should be called not so much changes as developments.

I refer, first of all to THEOLOGICAL EDUCATION. I hold in my hand two catalogues; the first is the catalogue of The Newton Theological Institution, 1900-1901, the second the catalogue of the Andover Newton Theological School for 1950.

It is interesting to give attention to the courses of study. The 1900 catalogue offers for the autumn term of the Junior Year Theological Propoedeutic (whatever that is) — Old Testament, New Testament, Church History, Elocution. The spring term offers the same courses with the omission of the Propoedeutic. The Middle Year, Old Testament, New Testament, Church History, Theology, Homiletics, Elocution. The second semester offers the same.

The Senior Year continues with the same general studies as the Middle Year. In the spring term in place of Homiletics there is Christian Ethics and Pastoral Theology.

The Electives are largely biblical or historical in content. Fifty years ago Greek was required and Hebrew was an elective much in favor.

In the catalogue of 1950 the required courses leading to a B.D. degree include Old Testament, New Testament, Church History, Theology, Homiletics, but add courses on The Christian Ministry, Religious Education, Social Ethics, Psychology and Pastoral Counseling, Christian World Relations. Furthermore, at such seminaries as Andover Newton a fourth year is listed which calls for supervised field work and the completion of a thesis.

Note the absence of requirements for either Greek or Hebrew. Note also the introduction of strong courses on religious education, social ethics,

the rural church, psychology and counseling and Christian World Relations.

Dr. Milton Froyd would say that the seminaries are beginning to place as Electives those subjects which though interesting and profitable at times are less functional and are requiring more work in sociology and psychology; subjects that have to do with people and their personal and group living.

Not all seminaries have been as thorough-going as has the administration and faculty of Andover Newton in making the changes which the year of 1950 demands. What appears in the catalogue of Andover Newton for 1950 indicates a trend, and a trend which must be seriously followed and further developed if the seminaries are to meet adequately not only the needs of the churches and their members, but also the problems presented in this world of change.

II

It is well, therefore, that in 1950, we who represent the American Baptist Convention ask ourselves, "What is the state of theological education for which all of us are responsible, and particularly the seminaries and the Board of Education and Publication?"

At its annual meeting on May 22, 1943, The Board of Education entertained a request from its seminaries to conduct a survey of theological education in the denomination. The spokesmen for the seminaries presented several arguments to support the request. They pointed to the fact that the Board had no formulated plans of action for the training of denominational leaders. They reported that the seminaries had no co-ordinated plan of cooperative action and they emphasized the fact that no adequate program of financial support had been developed by the Convention, nor by the Board of Education which had been established by the Convention to nurture Baptist educational institutions.

A Commission on Theological Education appropriated funds for the study. The Commission members were selected to represent the following groups and interests: Baptist pastors, laymen and women, educators, religious educators outside of the denomination, presidents of Baptist colleges, members of the Board, and Convention executives.

At the request of the spokesmen of the seminaries, no representatives of the seminaries were appointed as members of the Commission. The Commission appointed Dr. Hugh Hartshone, Director of the Survey and Dr. Milton Froyd his assistant. It proposed a list of important questions for which answers should be sought by the survey. The questions were these:

I. How many pastors need to be recruited each year to man the churches?
II. What schooling do entering pastors have and who provides them with their training?
III. What should the denomination do to secure more and better men and women to accept the challenge to enter the pastorate as a career?
IV. What are the present policies of ordination, and how can they be improved?

V. What are and should be the needs, problems, activities of pastors? What should pastors be prepared to do?
VI. To meet these needs, what types of courses should be included in the curriculum?
VII. Is it practical to insist that all pastors should have the "7-year course of training"? (4 years college and 3 years seminary)
VIII. If not, what can be done?
a. By religious education departments of colleges
b. Through inservice training by:
1. Seminaries
2. Religious education departments of colleges
3. The Board of Education
4. State Conventions
c. By seminaries through "short curricula"
d. By other means
IX. What should the churches do to underwrite better working conditions for these pastors?
X. What can the Board of Education do to get these things done?

In September 1945 the report was completed and published. The report was received and highly commended. Moreover, happily, the book has not found its way to the back shelves of our libraries, but is in constant use by committees of the Board of Education, by the Commission on the Ministry, which is now a denominational Commission, — by our own and other seminaries, in order to study and greatly improve theological education.

In this lecture it will not be possible with any thoroughness, to discuss the studies made and the recommendations presented; suffice it to point up the survey and to indicate what is presently being attempted to fulfill the purpose for which the survey was instituted.

There are listed in the American Baptist Convention 7481 churches; that does not mean that there are 7481 ministers; in fact, the 7481 churches need the services of 5305 ministers to maintain the current supply of professional leadership. The difference between the number of churches and the number of ministers does not necessarily mean that the supply of ministers falls short of the demand by more than 2,000. Many ministers in the denomination serve two churches, some three, and a few four or more. 11.8% of churches are pastorless. This means that while a few are permanently closed, in the main there is this percentage of churches without a pastor, but in the process of securing one.

In order to insure the services of 5305 ministers, it is necessary that 223 new ministers enter the pastorate annually. These 223 come from Baptist seminaries, other seminaries, Bible institutes. Some have only college training and others have a training limited only to high school.

Therefore the 2nd question raised by the Commission is of great importance. What schooling do entering pastors have? To illustrate let us take 100 churches of our denomination, representing a cross section of our church life.

What kind of training will the ministers of these churches have under present conditions?

In 100 churches 10 ministers would have no more than high school training, — some even less. 9 ministers would have college training; 22 ministers would have only theological training — only 58 ministers would have what is termed college and theological training, but this may mean only one year of college and one year of seminary. As a matter of fact, only 36% of those who have had college and theological training have had four years of college and three years of seminary, which is assumed to be the minimum training for adequate church leadership.

In a handbook of "Job Facts" published by the Science Research Associates, 1948, there is listed professional occupations. Under the title of Protestant Ministers, the education requirement listed is 4 years of college, plus three to four years education in a theological seminary.

As much as any denomination, probably more than most, the American Baptist Convention, fails to insist upon the requirements presented in the handbook.

Let us look at our program of theological education in another way.

Out of 100 churches, only 38 would have ministers trained in Baptist seminaries; another 21 churches would have ministers trained in other seminaries, 22 churches would have ministers trained in Bible schools, and 19 churches would have ministers with no seminary training.

Can any denomination build a program of evangelism, of home and foreign missions, of Christian education, or world service, on the basis of that kind of training?

Can our denomination function as it should when only 38% of its ministers are trained in seminaries of the American Baptist Convention?

The figure of 22% trained in Bible schools gives us pause.

First of all, up to 1920 the Bible institutes supplied only 9.7%. This is increased to 22%. While there are men in the Baptist ministry who have had no other training than that offered by Bible institutes, who have served well and cooperatively, yet this must be said. The Bible Institutes offer short-cut training to the ministry. The screening of admissions to Bible Institutes is of very poor quality. For certain reasons Bible Institutes pour into the life of the denomination men who disrupt the churches and who refuse to cooperate in the program of the denomination. The life of the denomination is threatened by men thus inadequately trained.

When added to the 22%, is 19% of men who receive no seminary training, it stands to reason that the Convention must record a deficit of leaders adequately trained for these days of change.

However, there is another question which must be asked and answered.

What kind of training is given in the seminary?

I quote here from the survey:

"We believe that professional education, as distinct, on the one side, from what a traditional liberal arts school does, and, on the other side, from what a trade school does, is concerned with the development of a body of graduates competent to engage in a profession, i. e., who possess a broad grasp of the basic sciences underlying the work and thought of the practitioner, a detailed knowledge of the facts related to some

particular field of practice, an understanding of the principles which must be followed in successful practice, and at least so much of skill in practice as to guarantee that they are likely to grow into competent members of the profession.

"In general, it is the social problems which most frequently pass unnoticed and it is significant that this aspect of the curriculum is most neglected. The reading of the ministers follows up the more emphasized concerns of theology, rather than the less emphasized concerns of social science. There has apparently not been enough introduction to the procedures of social and psychological analysis to induce students to continue their reading and study along these lines. The weakness of the curriculum is therefore perpetuated rather than corrected."

At this point we run right up against four problems in the American Baptist Convention which need the careful and prayerful attention of all of us.

The *first* is the problem of the acceptance on part of our churches of well trained ministers. Too many churches seem to be afraid of men trained in certain of our seminaries, or of other seminaries. They look askance upon the ministers who possess a functional approach to the work of the church. The survey refers to a "lag" in the churches. The churches — too many of them — seem to be tied to an outworn pattern; they resist the novel and the untried. The task of our seminaries and of our denomination and its boards and agencies is to help free our churches our laymen, and women, from prejudice against men who represent the very best leadership.

The *second* problem is one of finance, including the minister's salary.

To appreciate how low salaries and small budgets militate against adequate leadership, one needs only to study a table of Membership, Budgets and Salaries of Churches in Quartiles:

"The Church in Quartiles	Membership in Each Quartile	Budgets in Each Quartile	Salaries in Each Quartile
4th Quartile	227 and over	$11,341	$2,744
3rd "	140 to 271	3,147	1,513
2nd "	65 to 139	1,588	1,157
1st "	Less than 65	821	914"

The *third* problem is the problem of ordination.

Time was when ordination was exclusively the concern of the local churches. The church selected a man who "was called" to preach, and set him apart as pastor.

As the number of churches grew they banded together in associations for inspiration, conference, and counsel. The ceremony of ordination, together with examinations which preceded it, became the function of the Association, although the local church always had the right to ordain whether or not approval by the Association was given.

There was a gradual insistence by Baptists that some kind of training requirement be established as a condition for entering the ministry.

In 1938 the Ministers' Council of the Convention proposed to the Associations and Convention bodies an outline of standards and procedures for ordination. These standards were two-fold.

The first was the ideal standard. It called for four years of college and three years of seminary.

The second was the minimum standard; it called for two years of college and three years of seminary. The Council also recommended ordination procedures and advocated listing of ministers in the Convention Yearbooks in such a way as to distinguish those who had met the ideal standards from those who had met minimum standards, and still more from those who had not had even the minimum standard of training.

The Commission on the Ministry, the Seminaries, the Board of Education and the State Conventions, must work together through the Commission in order adequately to deal with the problem of ordination.

The *fourth* problem is that of the rural church. American Baptists still rely on the rural church to furnish red blood for the city churches; yet, the rural church is being neglected.

In these churches budgets are entirely inadequate, salaries are low. Ministers, as we have pointed out, must supplement their salaries by some form of work.

This means that the town and country churches on the whole do not have adequately trained leaders. The answer to the rural church problem in part is as follows:

1. The financial problem must be solved by training the laymen in the matter of ordination and finance.
2. Certain churches must be subsidized until they can become independent.
3. Many churches should be encouraged to consider the larger parish plan.
4. Some churches no doubt should federate.
5. Seminaries should recruit and train men who will give their lives to the rural ministry.
6. The Board and the denomination should encourage such experiments as are now being carried on by Linfield College, to train men for the rural ministry.
7. The Board of Education should cooperate with Baptist seminaries and Baptist colleges in providing "in-service training" for all ministers, and particularly for the ministers who have not received the ideal training.

The *fifth* problem is that of *quality* of leadership.

Not only do we lack a sufficient supply of trained ministers; we also discovered from our study that the leadership ability of students in our seminaries — with certain notable exceptions — was not up to the level of the intellectual and personality competence of students in other graduate schools. I am informed this is also probably true of the level of leadership ability of students found in the average of the seminaries of Protestantism today.

How many of our church families still pray their best, most promising young men *into the ministry,* or *into missionary work?*

Here then is one of the crucial issues confronting Christian Higher Education — an issue confronting us. How can we secure a more adequate supply of our ablest young men that they may be trained for the spiritual leadership of our churches and of our day?

One thing which our own Board of Education is doing is to hold a series of conferences on the Ministry each year for the potentially ablest college juniors and seniors who may possibly be induced to think seriously about entering full time Christian service. For example, we bring to a given seminary campus 75-100 of these carefully selected young men from the campuses within a radius of 200 miles. They are students who have a B plus or an A ranking in their grades. They have had a college record of real leadership on the campus and are known to be sincere Christians. One condition of their selection is that they shall not previously have decided to go into the ministry. These selected promising young men come together for a week-end conference at their own travel expenses where we frankly present the need today for spiritual leaders for America, and for the work of the Kingdom. We confront them with the question: May it not be that God desires you to give your life in the ministry? It is significant that out of these conferences it is usual for us to have about 20% make a decision to enter the Christian Ministry. Not all of them do it at once, but they arrive at this final decision after giving the matter prayerful, earnest thought over a period of weeks and months. From our first conference held two years ago which enrolled 79, we have now 22 studying in our seminaries. Some of these young men are among the highest-ranking students to have graduated from American colleges in these years.

Additional funds must be placed at the disposal of our seminaries both for capital development and operational expense. These institutions which our father built and which now need to be doubled and trebled, require sacrificial support from us. Will we give it? Do we care about having adequate spiritual leadership for our churches, for our nation, for our God?

Furthermore, do we care enough about the spread of the Gospel of Christ with power to do now what our fathers once did, think, plan, encourage, sacrifice, and pray our finest young men into the ministry? In how many pulpits have you heard prayers pertaining to this problem? In how many homes have you heard prayers lifted up that some young person of promise in that home might be called into minsterial or missionary service?

III

What Now Do We Plan To Do?

In a recent meeting of the Board of Education and Publication held in New York, members of the Board listened with rapt attention when there was presented a proposed "Platform of Advance" based upon the survey and upon the findings of the "1950 Conference on Professional and Lay Leadership." This Conference, which was held at Green Lake Wisconsin, August 5-9, came as a result of studies of the "Survey on Theological Education" made by staff members of the Board of Education and Publication, and by men and women representing the other Boards of the denomination, and by men and women directly representing the churches.

The Conference at Green Lake was attended by a carefully selected group of laymen, women, youth, ministers, and secretaries. Responsibility

for making plans was in the hands of Dr. Milton Froyd of Colgate-Rochester, Dr. Carl Morgan of Eastern Theological Seminary, and Dr. Paul Carter of the staff of the Board of Education.

Intensive study preceded the conference. The workshop technique was used; every Conference member had the opportunity to record his observations and to express his judgments.

The purpose of the Conference was not so much to unearth any information about the leadership, but to devise ways of acting through a cooperative strategy upon what is already known about the problem.

The conference itself made clear as its report states: "That its deliberations were grounded upon three basic assumptions:

1. The "call" to the ministry is not something that can be manufactured through human machinery. Human agencies are used of God as participants in the process of the "call"; they are not themselves creators of that "call".

2. Despite the fact that this conference was given over almost wholly to a consideration of the ministry in terms of the professional or specialized (the term "full-time" was abhorrent to the group) leadership of the churches, it was constantly recognized that the "call" was not the exclusive possession of the ministry as such. Underlying all considerations was the remembrance that at the heart of historic Baptist thought and emphasis lay the concept of the priesthood of every believer.

3. Emphasis upon a "trained" ministry alone is not the answer to our problem. Without a corresponding emphasis upon spiriutal vitality, evangelical passion, personal consecration, a "trained" ministry can only contribute to the extension of our problem, rather than to its solution.

The nine major objectives emerging from the conference embrace 93 specific conclusions and proposals as to what can and must be done if our denomination is to take seriously its responsibility in providing a trained leadership for our churches. Few, if any, of the 93 were either starry-eyed or trivial; they were common sense, down-to-earth proposals that were not only capable of realization but were capable, as well of incorporation into existing organizations and institutions for translation into immediate programs of action.

Following are the nine major objectives elicited from the findings will doubtless yield other and equally significant objectives. The mere statement of a general objective, however, becames a meaningless abstraction unless it is implemented through specific procedures and calendared within a reasonable time schedule. For this reason an attempt has been made to break down each major objective into specific goals, each goal capable of more or less immediate implementation. Lest the specific goals themselves become lost in generalities, wherever possible each was set within a time schedule. The proposals set down herewith are not to be regarded as something fixed, but rather merely as a sort of springboard from which the Executive Committee might launch more quickly into its own consideration of a final formulation of objectives stemming from the leadership conference. This formulation should constitute our platform of advance as we move toward mobilizing the resources of our denomination in a serious attack upon what has become one of, if not the, most urgent

and complex problem of our denomination, the leadership needs of our churches.

I. The setting up of an Advisory Council on Professional and Lay Leadership in every state or region of our Convention.

II. The enlisting of the resources of our educational institutions, both colleges and seminaries, in the establishment of a convention-wide program of in-service training for the ministers of our Convention.

III. A substantial increase in the number of highly endowed, deeply consecrated young men and young women who are dedicated to the call of Jesus Christ to the ministry, both on the college and seminary level. This becomes imperative, if the denomination is to assume responsibility for training leadership of the type demanded by the critical needs of our time, not only for the foreign field but for the various and complex ministries at the home base as well.

IV. Undergird financially the work of our seminaries substantially through direct convention support, state or national. This must be in an amount adequate to enable the seminaries to carry on the enlarged program requested.

V. Launch a program of summer training under joint denominational and seminary auspices for all seminary students. This program, aimed at relating our prospective ministers more intimately with the life and program of the denomination, will provide a large supply of personnel under a high standard of guidance and supervision for such areas of critical need throughout our Convention as: neglected rural fields, settlement centers, youth evangelism, vacation school programs, areas of racial and industrial tension, etc.

VI. Bring about a wider acceptance of recognized ordination standards and placement practices among the churches.

VII. Set about immediately the establishing of a variety of actual experiments for the purpose of discovering a workable method of assuring, within the framework of Baptist policy and procedure, adequate support for our ministers.

VIII. In order that continuous and concerted program of action might stem from the above named objectives, it becomes imperative that the Commission on the Ministry assume responsibility for bringing together counsel and planning, at stated intervals, representatives from the various institutions and agencies involved in the carrying out of these objectives.

IX. The fulfillment of the purpose of the recently-held conference, in which major emphasis was given to the professional leadership of the church, makes imperative the holding, at an early date, of a similar conference in which major consideration should be given to the distinctive problems of lay leadership.

Some feel that this Conference may mark a turning point to the good in the life of the denomination.

In December a Conference Planning Committee will give further

consideration to the nine proposals and will also set up a Conference at Green Lake for 1951, at which time the plans for a Conference on Lay Leadership for the year 1952 will be thoroughly explored.

It is perfectly evident, therefore, that the survey is not designed for the book shelves to gather dust; it has become a document which will furnish data and direction to the committees and agencies within the Convention which are now actively working on the problem of Theological Education.

As in 1950 we face the second half of the 20th century, with all of its problems and all of its changes, we look with confidence in several directions.

We look to the seminaries with the hope and expectation that their curricula will be so flexible as to meet the needs of the churches and individuals as revealed in the Survey.

We look to the colleges in the hope and expectation that they will join with the seminaries in providing high grade training for high grade recruits for the ministry, and that they will also assist in providing "in-service" training for men now in the ministry.

We look to the churches in the Convention in the belief that the great majority of American Baptist churches are loyal to the Convention and are anticipating a program which will provide for them better leadership, both professional and lay, and more adequate programs of work and worship.

We look also to the denominational Boards and Societies in the expectation that the Boards and their staffs will cooperate in the program of adequate training for professional and lay leadership.

We are convinced that as the denomination joins its resources in meeting the problem of leadership training, the churches of the denomination will be bound together in a new sense of fellowship and of dedication.

In his letter of acceptance, sent from Germany, to Mr. Howard Cole and Dr. Russell Boynton, Presidents respectively of the Newton and Andover Boards, Dr. Gezork, the newly elected President concluded with these words,

> "These are strange and terrible times and they hold a tremendous challenge to the church of Jesus Christ. I pray that Andover Newton in these days to come may serve worthily the cause which is the only hope for our tragic world."

May I add this prayer:

That the American Baptist Convention, together with all of its churches and its agencies in the days to come may also worthily serve the Cause which is the only hope for our tragic world.

THEOLOGICAL EDUCATION AND THE WORLD-WIDE CHURCH

The Hyde Lectures

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LECTURE I. ANDOVER NEWTON AND THE WORLD-WIDE OUTREACH OF THE CHURCH IN THE DAY THAT IS PASSING.

AS WE ATTEMPT to look forward and to outline the contribution which theological education should make to the world-wide church in the day which lies immediately ahead it is appropriate that we should seek to do so from the perspective of the recent past. That we can conveniently accomplish by means of a survey of the contributions of the two institutions which have joined in Andover Newton Theological School to the world outreach of the Church in the day out of which we are moving and by endeavoring through them to discern the characteristics of the missionary enterprise of that era.

As we cast our eyes back over the history of these two great schools, we cannot but be impressed with the significant part which their graduates and the members of their faculties have had in the tremendous burst of energy which in the nineteenth and the first half of the twentieth century carried the Protestant form of Christianity around the globe and planted it in almost every nation and people.

Look briefly at the record of Andover Theological Seminary. It was students from its halls who initiated the foreign missionary undertakings of the two denominations which now join in sponsoring this joint institution. The story needs no detailing. It is, fortunately, one of the most familiar episodes in the history of American Congregationalists and Baptists.

It was to Andover that there came for theological training Samuel J. Mills, Jr., and his associates in the Society of Brethren, that fellowship which their vision had brought into being at Williams College "to effect in the persons of its members a mission or missions to the heathen." Here they were joined by Adoniram Judson, the only son of a Congregational parsonage and a graduate of Brown. It was because of the petition of these men to the General Association of Massachusetts that there came into being, in 1810, the American Board of Commissioners for Foreign Missions.

While in the long voyage to India two of the first contingent of missionaries sent out by that body, Adoniram Judson and Luther Rice, reached the conviction that they must become Baptists and sever their association with the Congregationalists and the American Board. Luther Rice, unmarried, returning to the United States, brought to American Baptists the appeal of Adoniram Judson and his bride, Ann Hasseltine. As a result there came into being (in 1814) what was the first national organization of American Baptists, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. The Judsons inaugurated what has proved to be one of the

largest overseas enterprises of American Baptists, that in Burma. Rice became the indefatigable promoter of nation-wide cooperation of Baptists in missions and education.

Undismayed by the loss of the Judsons and Rice, the Amercian Board of Commissioners for Foreign Missions became the organ of the Congregational churches for far-flung missions abroad and for the American Indians. For longer or shorter periods it was also the channel for the foreign missions of the (Dutch) Reformed Church in America, the (German) Reformed Church in the United States, and a large proportion of the Presbyterian churches.

The Society of Brethren continued its existence at Andover for many years. One of its later members, Royal G. Wilder, was the father of Robert P. Wilder, the chief promoter of the Student Volunteer Movement for Foreign Missions. Thus it became one of the important sources of that student movement which in the United States and many other lands has recruited thousands for the overseas enterprises of Protestant Christians.

From Andover Theological Seminary went scores of young men to found churches on the westward-moving frontier of the United States and so to win for the Christian faith those "new settlements" and future states of the Union. Here again Samuel J. Mills was a path-breaker. He made two journeys through the Mississippi Valley in the days when it was still the raw frontier, and urged some of his Andover friends to establish themselves in that region. He was one of the chief movers in the founding of the American Bible Society for the cooperation of Protestants in placing the Scriptures in every home in the United States and giving them a wide circulation in other lands. Several members of the class of 1843 went as a band to Iowa, served churches in that territory, so soon to become a state, and shared in the founding of Iowa, later Grinnell College. Four members of the class of 1857 journeyed to Kansas, then "bleeding Kansas," and one of them brought into being more than one hundred churches.

It is the Newton Theological Institution that this occasion is primarily to commemorate. From its inception that seminary contributed notably to the world Christian mission, chiefly, as was natural, through the Baptist churches. Here is not the place for an extended, detailed, or comprehensive record of that phase of Newton's achievement. An approach toward such a study, much more nearly complete than is needed for our present purpose, is to be found in the address at Newton's centennial by Lemuel Call Barnes, under the title *Newton Men and Missions* (in *Historical Addresses Delivered at the Newton Centennial, June,* 1925) Additional material toward such a survey is to be found in Alvah Hovey's *Historical Address Delivered at the Fiftieth Anniversary of the Newton Theological Institution, June 8, 1875, and in Newton Theological Institution: a Sketch of Its History, and an Account of the Services at the Dedication of the New Building, September 10, 1866, by a Committee of the Board of Trustees.*

Among those who joined in the incorporation of Newton Theological Institution were Lucius Bolles, for fourteen years the Corresponding Sec-

retary of the American Baptist Board of Foreign Missions, Jonathan Going, prominent in the founding of the American Baptist Home Mission Society and its corresponding secretary for five years, Daniel Sharp, for forty years pastor of the Charles Street Baptist Church in Boston and a consistent supporter of missions, and Francis Wayland, the distinguished president of Brown, author of what was long the standard life of Adoniram Judson, and an ardent advocate of missions. The first member of the faculty, Irah Chase, who is credited with being the moving spirit in the initiation of the seminary, had in his youth been a missionary in what is now West Virginia. The second member of the faculty, Henry J. Ripley, a graduate of Harvard and Andover, before joining Newton's teaching staff, was for several years a home missionary in Georgia.

At the semi-centennial of the Newton Theological Institution Dr. Hovey reported that fifty-four, more than one in fourteen of its students, had gone into foreign fields. That list and the still longer roster of the Newton men who have served abroad in the century and a quarter of the seminary's history have in them the names of many that are household words in circles familiar with Baptist history.

It includes Francis Mason of the class of 1830, who gave forty-four years to Burma and translated the Bible into Sgaw Karen, and James G. Binney of the class of 1831, distinguished founder and head of the theological seminary in Rangoon, pioneer in the preparation of pastors for the Karens. Binney was followed by D. A. W. Smith, of the class of 1863, who from 1876 to 1916 was head of the Rangoon seminary. Three Newton men served as presidents of Rangoon College, and E. W. Kelley, of the class of 1880 was President of Judson College from 1911 to 1921, won for it a constituent position in the Burman University, and for his services was awarded the Kaiser-I-Hind medal by the British Government. A. R. R. Crawley, of the class of 1852, gave twenty-three years to Burma, and of him the Foreign Board said at the end of his service that up to that time he had "produced larger numerical results than any other man devoted to Burman evangelism." The class of 1865 contributed three of its members to Burma and their terms of service in that land added up to almost a century. The class of 1880 surpassed that record, for four of its members went to Burma and together gave more than a century and a half to that land. J. E. Commings, of the class of 1887, devoted more than a generation to Burma. Through its graduates Newton has accounted for more than a thousand years of missionary service in this oldest of American Baptist mission fields.

Josiah Goddard, of the class of 1838, served first among the Chinese in Bangkok and then, after China was partly opened, went to Ningpo, where he put the New Testament into the local dialect. His son, Josiah R. Goddard, of the class of 1867, gave forty-six years to China, revised his father's translation of the New Testament, and added to it the entire Old Testament. Two of his sons also served in China. R. T. Capen, of the class of 1904, gave a life time to China and has been followed there by a son. Approximately as many men of Newton have gone to Japan as to China. Among them have been the modest and scholarly D. C.

Holtom, of the class of 1910, whose studies of Shinto have been outstanding.

In India the Newton roster includes the name of Lyman Jewett, of the class of 1846. With his faithful wife, Jewett held on in "the lone star mission" in the Telugu country when that enterprise seemed singularly unfruitful, so much so that the Foreign Board purposed abandoning it. Yet he insisted upon returning. The young man who went with him, Clough, was to see one of the greatest ingatherings of Baptist history. Today the Telugu mission and its associated churches are among the most fruitful in numbers of all Baptist enterprises. In another part of India, Assam, Edward W. Clark of the class of 1860 devoted fifty-five years, chiefly to the primitive Nagas, reduced their language to writing, and began the process of creating for them a Christian literature. Nathan Brown, of the class of 1832, was a renowned pioneer in Assam and later served in Burma under the Baptist Free Mission Society. All told, Newton has given to India approximately a hundred of her sons, more than to any other land outside North America.

Newton men were among the Baptist pioneers in the Philippines, among them J. C. Robbins, of the class of 1902, later to have many years as a secretary of the American Baptist Foreign Mission Society and then to come to the presidency of the Northern Baptist Convention at an unusually trying and crucial period in that body's history.

In Africa Newton was first represented by two of her alumni, William G. Crocker, of the class of 1834, and Ivory Clarke, of the class of 1837. They went to Liberia and there gave a written form to the language of a native tribe. That mission was discontinued by the white Baptists, but Negro Baptists of the United States have maintained a connection with Liberia, and a Newton man has served as field secretary of their largest fellowship, the National Baptist Convention. To a Newton graduate, the beloved Adoniram Judson Gordon, of the class of 1863, has been assigned credit for directing the attention of American Baptists to the Congo and for persisting until they entered that vast region. Since then several Newton men have served there, notable among them being S. E. Moon, of the class of 1904, with the American Baptist Foreign Mission Society, and C. L. Whitman, of the class of 1902, with the Sudan United Mission.

Newton his given numbers of her sons to Latin America — to Puerto Rico, Haiti, and Brazil. In Europe Newton men have represented the Baptist cause — in France, Germany, Spain, and Greece. It was a Newton alumnus, Barnas Sears, of the class of 1828, who baptized J. G. Onken, the outstanding German pioneer of the Baptist minorities in Northern Europe.

As one looks back over this record, he is impressed with the fact that Newton has been represented by her graduates in almost if not every foreign country where Northern Baptists have labored and has helped to train personnel for Canadian, Southern, and Negro Baptist missions.

In the mission fields of the United States the record is equally impressive. We have noted the outstanding part which one of the founders of Newton, Jonathan Going, had in inaugurating the American Baptist Home Mission Society. Scores of Newton men have served under that

society or without its aid have gone to the various frontiers of the Church in this country. Thus Ezra Fisher, who after graduating at Amherst had only a few months at Newton, was one of the two first agents of the American Baptist Foreign Mission Society on the Pacific Coast and had served earlier under that society in Indiana, Illinois, and Iowa. It was George C. Chandler, a son of Newton who had come to the attention of Ezra Fisher while the latter was pastor in Vermont, who at Fisher's suggestion became the first president of Franklin College, in Indiana, and then went to Oregon to help Fisher in the first Baptist college on the West Coast and eventually, after that institution was discontinued, became the first president of McMinnville, now Linfield College. T. R. Cressy, of the class of 1831, long under the American Baptist Home Mission Society, served in Ohio, Indiana, and St. Paul, and in each of these strategic cities helped to put the first Baptist church on its feet in its difficult early days. In Ohio George E. Leonard of the class of 1855 was for nearly a third of a century an executive of the state convention, giving almost a decade of that time to the promotion of the erection of church buildings. In Michigan T. W. Merrill, of the class of 1828, was a self-supporting missionary before the American Baptist Home Mission Society had come into existence. D. J. Pierce, of the class of 1870, was a pioneer in Wyoming, Oregon, Washington, and California. Amos Robinson, of the class of 1867, was for seventeen years a colporter and district missionary in the Imperial Valley, far in the south of California. F. J. Salsman, of the class of 1891, gave his life to little mission churches in the Bitter Root Valley in Montana. To those who know their American history it will be clear from these few notices, selected partly at random, that Newton men were early on the fringes of the westward movement of settlement.

Newton men have also been among those who have sought to serve in Christ's name the racial minorities in the United States. They have been missionaries to the Indians and have taught in the schools founded by Baptists for the Negroes. Several Newton men of Swedish ancestry have served Baptists of that nationality, and French Canadians have been trained at Newton for the difficult mission of representing the Evangelical cause in the staunchly Roman Catholic constituency from which they have been drawn.

Graduates of Newton have also served as officers of the city, state, and national organizations through which missions are furthered. As any one knows who has had much to do with those who fill them, these posts are among the most exacting in the entire range of the Church's life. Both the physical and the spiritual demands are exacting and exhausting. Here the roster includes not only numbers of names of secretaries of city missions and state conventions but also such well remembered secretaries of the American Baptist Home Mission Society as George R. Hovey, Charles Lincoln White, and Charles Alvin Brooks, and, for the American Baptist Foreign Mission Society and its predecessor, the American Baptist Missionary Union, Jonas G. Warren and J. C. Robbins. At least one Newton man has been a secretary of the Foreign Mission Board of the Southern Baptist Convention. William A. Hill gave fruitful

years as secretary for missionary education of the Board of Education of the Northern Baptist Convention. After some years in China with the American Baptist Foreign Mission Society, Leslie B. Moss was long a secretary of the Foreign Missions Conference of North America, the body that brings into cooperation the larger part of the foreign mission boards of this continent, and as such had a share in the inner counsels of the International Missionary Council. He devoted his later years to the organization and administration of interdenominational relief activities. Nor must there be forgotten, even in this brief selection, the name of Frederick L. Anderson, who for many years added to his duties as a member of the Newton faculty the burdens, heavy though inconspicuous, of chairman of the Board of Managers of the American Baptist Foreign Mission Society, and fulfilled them with the vision, patience, and wisdom which his colleagues on that body will never forget. E. F. Merriam, of the class of 1879, was for more than two decades editor of the Missionary Magazine and his *A History of American Baptist Missions* is still an unsupplanted useful work of reference.

From this brief summary of the contributions of Andover Theological Seminary and the Newton Theological Institution to the missionary enterprises of the Church, necessarily fragmentary, somewhat arid, and far from exhaustive, those with imagination and insight will be able to discern some of the outstanding characteristics of the era in which these lives were lived. Those whose names have been mentioned and scores of others of whom there has been no space even for brief mention served well in their generation. This was because they discerned the outstanding opportunities and challenges of their times. As we attempt to look ahead and try to perceive the day into which we are being hurried and its characteristic features with which the Church is confronted, we will be assisted by an analysis of the achievements of the Church in the day out of which we are moving.

First of all we are impressed that the age in which most of these men served was one of the rapid expansion of the Church, both in the non-Occident and in the United States. The century which ended in 1914 witnessed the occupation of much of the earth's surface by European peoples. Some of this was by conquest and settlement, as in the United States, Canada, Australia, and New Zealand. Some of it was through conquest and political occupation and control, as in India, Africa, the East Indies, and the islands of the Pacific. Much of it was by commercial penetration, aided by armed might, as in China. In one way or another, in that century of relative peace in which no general European war was fought and when the wealth of the Occident multiplied fabulously through the Industrial Revolution, with its growth of manufactures, transportation, and communication, Occidental peoples made themselves masters of most of the globe. Under their impact the cultures and with them the religions of non-Europeans, especially those of the "primitive" folk who predominated in Africa and the islands of the Pacific, entered upon a rapid disintegration which has been accelerated in the post-1914 years. Some aspects of Occidental culture, notably the mechanical appliances by which its material wealth was produced and its power reinforced, and the science

which made them possible, became popular among non-Occidental peoples and were widely sought after.

Paralleling this great growth in material wealth and power in the Occident went a remarkable religious awakening. This revival was partly in the Roman Catholic Church, but was chiefly in Protestantism, and especially in the Protestant Churches in those lands which were materially prospering most markedly, Great Britain and the United States. It was this revival which was chiefly responsible for the amazing spread of Christianity in these years.

The expansion of European peoples, nominally Christian though they were, did not carry with it automatically the propagation of the Gospel and the planting of the Church. Indeed, for the majority this nominal Christianity was quite superficial and tended to be shed when the individuals moved away from the environment in which the Church and its services were an inherited part. Kipling's graphic lines,

"Ship me somewhere east of Suez
Where the bad is like the worst
And there ain't no ten commandments
And a man can raise a thirst"

held true not only "east of Suez," but in whatever new area those of European stock moved. The large majority were in effect de-Christianized. Indeed, abandoning their hereditary faith with its associated morals, they tended to be worse than the peoples among whom they settled. They deteriorated in their personal morals and exploited ruthlessly the non-Europeans with whom they came in contact. It was through the small minority for whom the Christian faith was vital, whether "at home" or on the frontiers of European commerce, conquest, and settlement that the spread of faith was accomplished. Thanks to the religious awakening of which we have spoken, these minorities were larger than they would otherwise have been.

Through this missionary effort Christianity was planted in practically every region, country, and island touched by Occidentals and their culture. Today, with possibly two exceptions, Outer Mongolia and Afghanistan, organized Christian communities are to be found in every political unit which claims independence. In some of these lands those who call themselves Christians are a very small minority. That is notably the case in most countries of ancient and "high" civilizations. These have offered greater resistance to Western civilization and, possessing advanced religions, have responded less quickly to the Christian message than have peoples of "primitive" cultures and religions. In India, for example, Christians are only about two-and-a-half per cent of the population, in China one per cent, and in Japan one-half of one per cent. In Ceylon, with a population only a fraction of that of any of these three lands, Christians constitute only about one in eleven of the total. In contrast, among "Primitive" peoples, where the inherited cultures and their associated religions have disintegrated much more rapidly under the impact of the West, the numerical gains of Christianity have been much more marked. In some of the islands of the Pacific the population is almost solidly Christian by profession, and in Africa south of the Sahara, where are to

be found more peoples of "primitive" culture than in all the rest of the world, the numerical advance of Christianity is proceeding apace and in some areas those who bear the Christian name are now nearly half or more than half of the whole.

In lands where the present population is predominantly of immigrants from Europe and their descendants, especially the United States, Canada, Australia, and New Zealand, the record is even more remarkable. Here, with the striking exception of Roman Catholicism in Latin America, the churches are, in general, as vigorous as in the mother countries. The situation varies from country to country and from region to region. For instance, in the United States the Church has not yet caught up with the westward movement of population and its percentage strength is lowest in states in the Rocky Mountains and especially on the West Coast where there have recently come large accessions to the population from the older states. In the United States, the largest of the nations which have arisen from the movement of peoples from Europe, a kind of mass conversion has been in progress since the first half of the eighteenth century of peoples who were in process of de-Christianization through their removal from Europe or from the longer settled regions of the New World. Here, in contrast with Great Britain and Europe, the membership of the churches is proportionately growing more rapidly than is the population as a whole.

This expansion of Christianity in the nineteenth and twentieth centuries is unequalled in the history of mankind. No other religion has ever been as widespread or is represented by organized groups in so many lands. This generalization holds true even if we include among the faiths of mankind Communism. Nor has Christianity itself previously had so extensive a spread.

In the second place, we must note that this phenomenal expansion of Christianity has proportionately been more through Protestantism than through any other form of the faith. The Eastern churches have spread extensively by migration. That has been true especially of the Orthodox Church in Siberia and the Americans. The Russian Orthodox Church has also won converts from among non-Christians in Russia and to a slight extent in the Far East, particularly in Japan. The Roman Catholic Church has had a much more striking growth than the Orthodox Church in most parts of the world, either by migration or by conversions from non-Christians. However, it has been Protestantism which has displayed the most striking geographic extension. At the dawn of the nineteenth century it was confined to Northwestern Europe, the British Isles, the eastern fringe of North America, and to infinitesimal minorities in India, Ceylon, and the East Indies. At that time the Orthodox Church was far stronger numerically than Protestantism and was distributed over a larger portion of the earth's surface — from Central Europe to Alaska, and from within the Arctic circle to Egypt. Thanks chiefly to missions and migrations in the preceding three centuries, the Roman Catholic Church was then well planted in both North and South America, had won the majority of the Filipinos, was represented by small minorities in most of the lands of Western, Southern, and Eastern Asia, and here and there had groups on the coastal fringes of Africa. In contrast with the beginning

of the nineteenth century, Protestantism is now to be found in all the lands where Roman Catholicism is present, in most of the non-Occidental countries its percentage increase has been greater than that of the Roman Catholic Church, and it has won substantial numbers from nominally Roman Catholic populations, notably in Latin America and the Philippines. From Protestantism, too, has come the Ecumenical Movement. Through some of its phases, especially the World's Committee of the Young Men's Christian Associations and the World's Student Christian Federation and to a lesser extent through the World Council of Churches, it has succeeded in drawing non-Protestants into an inclusive Christian fellowship but without effecting or desiring a change in church affiliation. In spite of its manifold divisions which seem inherent in its genius, Protestantism is developing new approaches to Christian unity which are knitting together Christians from a greater variety of ecclesiastical divisions than has previously been seen in the history of the Church.

In the third place, this expansion of Christianity has been largely by missionaries, that is, those sent by what we are now calling the "older churches." Among Protestants, that has been mainly through missionary societies, some labelled "home" and some "foreign" or their equivalents and others covering both "home" and "foreign" fields. In the case of "home," "domestic," "inner," or "colonial" missions, those supported by societies have been aided by Christians among the migrants or have reinforced efforts already begun by migrants.

Although some of the "younger churches" founded among traditionally Christian migrant populations continued — and continue to this day — to depend financially and for leadership upon the "older churches," the majority quickly ceased to be so dependent and themselves became centers for the spread of the faith in their own neighborhoods and abroad.

Among non-Occidental peoples this stage has not been reached so quickly. Progress is being made and the transition from dependence to independence is one of the striking features of the day into which we are moving. Yet in no non-Occidental land has it been fully achieved. This was to be expected. In new communities formed by migration from traditionally Christian areas, where there were some, even though a minority, who were authentically Christians and could be counted on to come together for worship, the religious education of their children, and evangelism among their neighbors, and who were accustomed to the patterns of church life which had been developed in the regions from which they came and so could reproduce them with appropriate adaptations to the new milieu. For them there was already a large body of Christian literature, in contrast, in non-Occidental lands there were usually no Christians before the arrival of the missionaries. The latter, therefore, had no choice but to take the lead. They had to learn the language of the people to whom they had been sent. Often they found no form of writing for it and were compelled to devise an alphabet and to start from the very beginning the preparation of Christian literature. Obviously no traditions existed for church organization, distinctively Christian forms of worship, and the Christian pastorate. At the outset missionaries had to be pastors, heads of schools for training pastors and lay leaders.

and administrators. Almost inevitably they tended to reproduce the kinds of worship and church organization with which they were familiar in their homelands, even though these might be unsuited to the new environment.

This dominance of the "younger churches" in non-Occidental lands by missionaries from the "older churches" fell in with the colonial pattern of the nineteenth century expansion of Europe. Europeans were accustomed to governing non-Europeans. That rule was often benevolent, with the welfare of the subject people among its purposes. Yet the attitude was that of the "white man's burden," that the white races were superior and born to rule. While in theory many, perhaps most missionaries repudiated this view, in practice many, possibly the majority, conformed to it to a greater or less degree. They labored indefatigably, but it was as superiors "doing good" to inferiors.

The transition from this relation of "older churches" and "older churchmen" to "younger churches" and "younger churchmen" began decades ago and in the past half century has been proceeding apace. However, it has not yet been completed and the problems arising from it constitute one of the major features of the day into which the world-wide Church is moving.

These, then, were the characteristics of the missionary enterprises of that day in which both Andover Theological Seminary and The Newton Theological Institution made such notable contributions. They are amply illustrated in the records of their alumni who served as missionaries. If the Faith was to be planted the world around the stage was necessary. Those who had their share in it wrought well. To them all mankind is deeply indebted. That we can speak of moving into another stage, that of the world-wide Church, is, under God, due to them. For them we and all succeeding generations must be profoundly grateful.

LECTURE II. The Day Into Which We Are Now Entering. It's Challenge and Our Response

That we are entering a new day is one of the commonplaces of this mid-century year. The new day probably began in 1914 with the outbreak of World War I. It is only now well under way, but we have been ushered far enough into it to discern at least some of its outstanding features. Several of those features confront Christianity with as great a threat as it has known. They also present it with a challenge. Great though the threat undoubtedly is, Christianity is in a better position to meet the challenge than the pessimists would have us believe. That is partly because of the achievements which we have noted in the day that is passing. Theological education has an important role in helping the Church rise to both the threat and the challenge.

The threats to Christianity in the day which we are entering are obvious and are the theme of many addresses. Were we to take account of them alone we would believe, with the Prophet Joel, that the day is one "of clouds and of thick darkness." Yet we would indeed be obtuse did we not recognize them and we would be clearly recreant to our duty were we to cry "Peace, peace," when there is no peace.

At present the most loudly proclaimed of the threats is Communism.

Declaring all religion to be an opiate of the people, it has some of the features of a new religion. Championed by a party which seized one of the world's greatest empires when military defeat had discredited the existing rulers and had created a power vacuum, it has continued to move into areas where the weakness of existing regimes in the wake of war has prepared restless or despairing peoples to heed its Siren promises of utopia. It has mastered the "heartland" of the largest of the continents, Eurasia, and has taken possession of most of the eastern littoral of that land mass. Wherever it has gone, Christian churches have been put on the defensive. In no country have they been exterminated, but in some they have sadly dwindled. The historian is reminded of the spread of Islam. Like Islam, Communism has been called a Christian heresy, for it has taken over some aspects of the Judeo-Christian heritage and distorted them. Yet Communism has spread more quickly and widely than did Islam and is more frankly anti-Christian than is the religion of the Prophet.

Another menace, equally obvious, is war. Thus far the day has been one of wars, two of them global. While the majority of Christians have felt it their obligation to take part in wars in which their countries have been engaged, the more thoughtful and sensitive among them have done so sorrowfully, recognizing war to be an evil and entailing sin, but believing it to be the lesser of two evils and the sin to be unadvoidable. All would admit, sadly, that war is inevitably accompanied by hatred, disregard for the sanctity of human life, deceit, cruelty, and deterioration of morals among both civilians and the armed forces. We know that, while solving some problems, wars usually bring in their train more seriously problems. We live under the threat of still more devastating wars, wars which may work a much greater decline in civilization than those which this country has thus far experienced.

Somewhat less obvious and perhaps for that reason an even greater menace to the Christian faith is nationalism. In some countries the threat is patent. That is where, as in Egypt and Ceylon, nationalism identifies itself with a religion, Islam in the one instance and Buddhism in the other, or, as recently in Japan with Shinto, and seeks to curb the Church and all efforts to win converts to the Christian faith. More subtile and therefore more perilous is the effort to make the Christian faith and the Church the tool and the servant of nationalism, or, as the nationalist prefers to call it, patriotism. The more palpable manifestations are prayers for victory for a nation's arms. Less obvious are the demands that religion, including the Christian religion, contribute to the stability of a nation and the nation state. Here is a form of idolatry, of worshipping other gods and giving them priority over the God and Father of our Lord Jesus Christ.

Often allied with nationalism but by no means identical with it is what we designate somewhat loosely as secularism or materialism. In its essence it is the denial of all religion. It may frankly, as does Communism, regard religion as superstition, harmful to man. It may hold religion and morals to be relative, associated with particular cultures and having no absolute values. Always it is either entirely sceptical of any values or it prizes what it deems goods, making for what it may call "the good life,"

above religious faith. These goods may be aesthetic, in art, music, or literature, they may be intellectual, like those prized by the men of ancient Athens and their successors in our modern universities, who spend "their time in nothing else, but either to tell, or to hear some new thing." Or the goods may be food, clothing, and shelter. Secularism may entirely dismiss religion, and with it the Christian faith. Or, like nationalism, it may seek to utilize religion for its own purposes. It may value religion because of its contribution to art — in church music, church services, church painting, or church architecture. Or it may praise religion because it undergirds morals and thus makes for the stability of the existing economic or social order. In any case it denies God, either frankly or by seeking to make Him ancillary to values which it cherishes.

Still another threat which we are beginning to recognize as major is what we are calling modern mass society. This is a product of the machine and of the industrial age. It is most clearly discerned in the Occident, but it is spreading throughout the world. It is most apparent and virulent in our great cities, but it is present in many of our smaller communities. It is aggravated by war and the preoccupation with the measures taken for winning in war, but it is also found in times of peace. We have it forced upon our attention by the fashion in which labor in modern industry tends to drift away from the Church and even to be hostile to it. We see it in new housing developments and the difficulty of keeping alive the religious life among those who dwell in them. We discern it in the masses of migrant workers. The menace is partly because of the break-down of old patterns of social life in which the Church has made a place for itself and its message. It is also, and perhaps more deeply, because of the contradiction between the Gospel and the ideals and characteristics of the society which is associated with the industrial age.

For Christians it is a sobering fact that all of these threats have arisen within what we have traditionally called Christendom, the peoples among whom the Christian faith has longest been present and whose culture it has, presumably, had a major share in shaping. Communism, the appliances by which modern wars are fought, nationalism in its modern intense forms, secularism as we chiefly know it today, and modern mass society have all had their origin and their most extensive development in historic Christendom and have spread from these to "non-Christian" peoples and cultures. Through them multitudes in Europe, which we have thought of as the heart of Christendom, have been de-Christianized. Some observers have even declared that we are moving into the post-Christian era. This pessimistic characterization of our age is an over-simplification of an extraordinary complex situation, but the facts which have provoked it are undeniable and must be taken into account by all Christians, including those engaged in theological education, as they endeavor to understand the current world scene.

If there are aspects of the age into which we are moving which are a threat to the Gospel, we need to remember that the Gospel has always faced hostility. The favorite symbol of the Christian faith, the Cross, arose from bitter, implacable opposition and seemingly irretrievable defeat.

Even what have apparently been the triumphs of the Gospel across the centuries have brought with them perils "As dying, and behold we live" has always been true of the Gospel.

We must remind ourselves that the features of the age into which we are moving which are so threatening are also a challenge. As in the Roman Empire Christians are said to have out-thought, out-lived, and out-died the opponents of the Gospel, so, in the face of these new threats Christians must be prepared to repeat that achievement. If we do so, even though as in the first centuries they of whom that is true are only a minority of those who bear the Christian name, we need have no fear for the future of the Gospel. Moreover, we can be the more confident because of the realization that it is not we who do it, but God who works in us, "both to will and to do of his good pleasure."

We must realize that, if there are threats in the present situation, there are also opportunities, some of them unparalleled in the past. Outstanding among the opportunities is the weakening or entire collapse of important aspects of the historic opposition to the Gospel. When nineteenth century graduates of Andover and Newton went as missionaries to non-Occidental lands, they found arrayed against them religions which were part of the warp and woof of the cultures of the people to whom they were sent. To win converts from another religion was in no small degree to tear them loose from the cultural milieu in which they had been reared. This not only entailed great pain to the converts: it also threatened the entire social fabric of a people and, quite understandably, aroused the opposition of the defenders of that fabric. Missionaries were confronted by a solid wall of opposition. Incidentally, it is this disturbance to the social fabric which is the major charge brought by the anthropologist against the missionary. At the present time we are witnessing the disintegration of culture after culture and with them the fading of the associated religions. This disintegration is in part the result of Christian missions, but it is chiefly because of the pressure of Occidental civilization. The latter would have brought it about and at about the time when it occurred, even had never a missionary added his labors. The forces which we have noted as having their rise in Christendom, as effecting a revolution in Western culture and as threatening Christianity are proving even more destructive to many non-Occidental cultures.

It is among peoples of "primitive" cultures that the disintegration has been most pronounced. Africa south of the Sahara, where the majority of these "primitive" folk are to be found, is experiencing the rapid passing of the old tribal and family structure and the related religious beliefs and practices. This began less than a hundred years ago and in these later years is proceeding at an accelerated pace. Uprooted from his hereditary culture, hurried, usually uncomprehending, into the white man's world, often bewildered and frustrated, irritated to the point of explosion by the race discrimination of the white man, the African is more nearly open to the Gospel than he ever has been. Millions have adopted the Christian name and have been baptized, and other millions are moving in that direction. For the missionary the problem now is largely that of giving adequate instruction, of preparing Christian litera-

ture, and of training indigenous leadership. African Christians will insist and rightly so, on handling their own affairs and running their own churches. Can the missionaries from the Occident come in sufficient numbers and keep close enough to the African in sympathy and understanding to contribute to the needed instruction, literature, and leadership?

In China, the home of the largest mass of fairly homogeneous humanity, the progressive weakening of Confucianism through the collapse of two of its main supports, the traditional educational system and the monarchy, is leaving an idealogical vacuum. Various competitors have been seeking to fill this vacuum, among them Communism, nationalism, secularism and Christianity. At the moment Communism is in the ascendant and Christianity has hard going, but nationalism may unseat Communism if Russia overplays its hand in using that ideology as a tool for its imperialism. While at present missionaries find entrance to China so difficult as to be mostly impossible, Christianity is firmly rooted and there is every prospect that it will survive the Communist storm. When that storm passes, the way may well be open for the rapid growth of the churches.

Japan is another land in which there is a near approach to a religious vacuum. Here, as in Africa and China, the old order is passing and the traditional religious beliefs have been weakened. Through the outcome of World War II state Shinto, because of its close alliance with chauvinistic nationalism, was discredited and disestablished. Buddhism seems not to have enough vitality to fill the gap and continues to decline. Sect Shinto in part is moving in, but is of a near-primitive type of religion. Modern mass society is more apparent in Japan than in any other land in the East and South of Asia, and in it and through it secularism has made great inroads. Yet in Japan there is a willingness to listen to the Gospel which has not been known for decades, perhaps not even in the sixteenth century or the eighteen eighties, the previous periods of the rapid advance of Christianity.

Not always have the new forces from the Occident made for a weakening of the traditional barriers to the Gospel. In some places, as we have suggested, nationalism has reinforced the historic religions. This has been notably the case in Egypt, Ceylon, and Burma, and to a lesser degree in India. The historic religious rivals of Christianity are by no means all dead. Hinduism and Buddhism are still highly resistant, even though waning, and very few converts are made from Islam. Moreover, in Turkey the resistance of Islam has been replaced by a secular nationalism which is even more adamant against a Christian approach. Yet in Iran nationalism has not prevented a lowering of the resistance of Islam and hundreds are being won to the Christian faith. Even in Arabia, the mother-land of Islam, opposition, while still striking, is not as unyielding as formerly.

As we enter into the new age, we must recognize that in spite of the threats, undeniable, to the Gospel, prominent among those issuing from Christendom, and of the extensive defections from the churches in some of the lands within Christendom, in some respects, if one views the world as a whole, Christianity is in a stronger position than it has ever been

and is better prepared to meet the threats and rise to the challenge than at any earlier time.

Christianity is more deeply rooted in more countries than ever before. This is because of the presence of the "younger churches." These came into being through the labors of missionaries of the nineteenth and twentieth centuries, some of them from Andover and Newton. In almost every land these churches are growing and, while usually minorities and in some of the largest countries small minorities, they constitute a much more sizable proportion of the population than they did fifty or even twenty-five years ago. More important, these "younger churches" increasingly have a well-trained, able, and devotedly intelligent Christian leadership, both lay and clerical. In many areas the " younger churches" are self-propagating and are spreading the faith and multiplying without the aid of the missionary from the West. There are some regions in which the "younger churches" are not operating or are still very weak, and where the missionary from the Occident must continue to be the pioneer of the Gospel. This is true even in Japan, where for a generation or more the "younger churches" have been largely independent of foreign control and have a numerous and highly educated ministry. Here the rural areas remain largely untouched and in the cities the "younger churches" are still too small fully to rise to the challenge. Yet increasingly missionaries from the "older churches" of the Occident are going as colleagues to work in association with the "younger churches" and under their direction. "Younger" and "older churches" are "partners in obedience" to the "great commission." It is now true, as it was a hundred and fifty or even a hundred years ago, that the presentation of the Gospel to the world depends entirely upon the churches of Europe and America.

Moreover, to a degree that was not the case a hundred and fifty or even fifty years ago, Christians are now cooperating in presenting the Gospel to the world. This is through various aspects of the Ecumenical Movement. That cooperation is by no means perfect. Perhaps it never will be complete. We cannot now see how the gulfs which separate the great families of churches from one another — Roman Catholic, Orthodox, and Protestant — can ever be closed or even be bridged. Within Protestantism acute divisions continue, some of them recently aggravated or quite new. Yet increasingly Christians are coming together for joint planning and action. This, as we have said, is by Protestant initiative and is chiefly confined to Protestants, but is also drawing a minority of non-Protestants. It is so manifold that we can name, for illustration, only some of its more prominent aspects. On the local scale we have in the United States the mounting numbers of city and state councils of churches. On the national scale we have the Church of Christ in Canada, itself a union, having promising conversations with the other large non-Roman body, the Church of England in Canada; the Church of Christ in Japan; the Church of South India; the many National Christian Councils in the lands of the "younger churches" to which one for Indonesia has been added within the past few months; the British Council of Churches, not yet a decade old, and the National Council of the Churches of Christ in the United States of America, which is only now being form-

ally constituted. On the global scale we have the World Council of Christian Education, formerly the World's Sunday School Association, a cooperative body of the great national Bible societies, the World's Alliance of the Young Men's Christian Associations with its World's Committee, the World's Student Christian Federation, the various world fellowships of the several denominations, and, especially, the International Missionary Council and the World Council of Churches. These world bodies have association with one another through the World Council of Churches, and this latter body and the International Missionary Council are officially and actually in very close collaboration. This cooperation among Christians which centers in Protestantism is rapidly mounting. It is not defensive or primarily for fellowship or even for unity for the sake of unity. In the broadest sense it is missionary. It has its object giving the Gospel to the entire world. It seeks to answer the prayer: "that they all may be one, even as Thou art in me and I in Thee, that they also may be one in us," but it does not forget that the climax of that petition is: "that the world may believe that Thou didst send me."

We Christians in the United States must recognize that increasingly the responsibility for giving the Gospel to the world rests upon us. Europe and Great Britain are impoverished in material things by the two world wars of the present century. Their churches are largely on the defensive and have been losing ground numerically. This is partly because several of the threats to the faith which we have mentioned have been more acutely felt there than in the United States.

We must not permit ourselves any smug satisfaction in the prosperity of the churches in the United States and Canada. We must have profound gratitude for all that has been contributed to us from the churches of Europe and Britain and be eager to greet, with humility, all that is now coming from them in fresh insights in theology, in the higher and deeper levels of the spiritual life, and in the application of the Gospel to the needs peculiar to our day. We must remind ourselves that some of these churches, notably those in Great Britain, are even now, in proportion to their numbers and in spite of the financial stringency which besets their lands, carrying a larger share of the burden for giving the Gospel to the non-Occidental world than are the churches of the United States. Yet we must also recognize the fact that the churches of the United States are gaining numerically more rapidly proportionately than is the population as a whole, that they have material resources far greater than have all the churches of Europe and Britain, and that the very circumstance that they are far behind the churches of Great Britain in their contribution to the world mission is not so much an occasion of reproach as it is evidence that they can do much more than they are now doing.

What does all this mean for theological education in the United States? First of all we must realize that, for better or for worse, the center of theological education in the Protestant world is shifting to the United States. Much of Europe, especially Germany, to which in the nineteenth century we looked for theological leadership, has been so battered by war and revolution that it is not in a position to contribute what it formerly did. Through their neutrality in the two world wars

Sweden and Switzerland have suffered far less than their neighbors, and from them are coming important contributions, but they are small countries with limited physical resources and have a much more restricted and less comprehensive ecclesiastical complexion than has the United States. The theological faculties of the British Isles, while still important, have also been weakened by the recent wars, although not as much as those of Germany, the Netherlands, Denmark, Norway, and France. If a third world war were to come, the churches and the theological faculties of the United States might be in as bad case as are those on the east coast of the Atlantic, but for the time being, and through no virtue of our own, our theological schools are freer from the disruption due to war and revolution than are those on the other side of the water and upon them, therefore, rests a heavier responsibility.

In considering the program of theological education with an eye to the world mission of the Church, we need to have two related but somewhat different objectives in mind. We must give to all a world outlook, so that wherever they serve as graduates, whether in city or rural pastorates in the United States, as teachers, on new frontiers of effort in America, or as missionaries in other lands, they will consciously work in the context of the world-wide Church. Along with this purpose must go the more specialized one of the distinctive preparation of those who are to be missionaries in other lands or in what we have usually called home missions.

The first of these objectives is to be attained partly through a course which has as its avowed aim the gaining of an informed world-embracing perspective of the life and work of the Church and partly through the entire curricular and extra-curricular life of the theological seminary. The major specialized course will entail, as a minimum, a survey of the current status and life of the Church the world around, placed in the setting of the world scene, political, economic, ideological, intellectual, social, and religious. This course should be accorded a major place in the curriculum and ideally should require a fourth of a student's time for an entire year. It might well come in senior year when a student has had the maturing preparation of courses in Bible, history, and, especially, systematic theology. It could thereby assume a grounding in theology which would make unnecessary the incorporation of an apologetic for the Christian faith. It should describe the forces which are affecting all of mankind, trace the current movements in Christianity, theological, organizational, and spiritual, give an account of what we term technically the Ecumenical Movement, and then sketch the status of the Church in each of the major areas or lands of the earth. Through lectures and through readings it should convey something of the perils and the opportunities which confront the Church today the world around and in particular countries, show both losses and gains, give at least speaking acquaintance with the major movements of the Spirit, and bring an introduction to the main creative personalities and movements in the world Church.

This special course will, however, not be enough. Many of the other courses need to be rethought and reworked to give them a world-wide perspective. For example, the general survey of what is usually called Church History should cover the entire globe and all branches of the

Church and should devote a third or a half of its time to the recent history of Christianity. Throughout it, the history of Christianity should be seen against the background of the entire human scene that the student may gain something of insight into the fashion in which the Gospel has operated in the history of the race. Too many so called survey courses in church history focus their attention on Western Europe, with some slight reference to the Eastern churches, the United States, and what is dismissed as "missions," and pass hurriedly over the post-Reformation centuries. As a result, the student is presented with a painfully distorted picture which is quite untrue to the essential genius of the Gospel. He does not see Christianity as intended by God for all mankind or watch it as, through ebb and flow, it at last, in the post-Reformation years and especially in the past century and a half, actually is planted the world around.

The basic course in systematic theology should see the revelation of God in Christ in its relation to the non-Christian faiths of mankind, including both the historic religions and the newer ideologies, especially Communism, which are bidding for the allegiance of mankind. In the time at its disposal it cannot hope to go into as much detail on the non-Christian systems as do courses in comparative religion, but it should be given against the background of the entire world and the major roads which men travel in their search for the meaning of life and of the universe. So, too, courses in the philosophy of religion and in the history of philosophy should take account of all the major philosophies of the world and not merely those which have shaped and have been shaped by the Occidental mind. Courses in Christian ethics should be aware of other ethical systems and those with which the West has been familiar.

It will be objected by those who offer the courses in Church history, theology, philosophy, and ethics, that the time allotted to them is quite too short to permit such a global coverage and that they themselves do not possess sufficient knowledge to deal adequately with the broad sweep which has here been suggested. In reply it must be urged that, whether they like it or not and whether prepared or unprepared for it, Christian ministers of today must do their work in a global setting. They, with the rest of us, live in "one world," even though that world is distraught by hatreds and is sadly, perhaps fatally divided. Moreover, since the Gospel claims for itself universality, and, so we must believe or surrender it entirely, rightly so, it must be portrayed in its universal setting.

Fully as difficult an obstacle to the wide sweep of the courses required by the present situation as the time element and the amount of knowledge demanded of the instructors is the religious illiteracy of a very large proportion of theological students. Even when they come from loyally Christian homes, and many have not the advantage of this rearing but are from families which are at best nominally Christian and often are purely secular and de-Christianized, the majority bring with them far less knowledge of the Bible and of Christian teaching than did their predecessors of half a century or so ago. The theological school can safely assume only the most rudimentary conceptions of the Christian faith and has only three years in which to assist its students to equip themselves with

the information and the skills demanded of the Christian minister who is to serve congregations even less literate religiously than he was when he matriculated. During the brief seminary years the prospective minister must also be aided in his growth in his personal devotional life and in the kind of maturity which is often so painful and which cannot be hurried. Yet, hard though the task is, the theological school of today, if it is to be true to its high mission, can be content with attempting nothing less.

More specialized courses on particular aspects of the present scene must also be part of the general offering of the theological school if it is to fulfil its task of helping the ministry to meet the challenge of today. They must include studies in Communism, in the bearing of Christianity upon international relations, in the evangelism of modern mass society, in the forces which are making that society, and in counselling and psychiatric aid of the individuals who are caught in that society.

For those who are preparing for what we usually call home or foreign missions a wide range of couses should be availiable. Some of these will be in the particular fields which the students plan to enter. Among them are rural sociology, anthropology, culture contacts, race problems, the sociology of the migrant worker, and the history, culture, religions, and present situation and problems of that particular country in which the student hopes to work. The seminary administration need not be entirely dismayed by the financial problem presented by such a varied and wide range of subjects. Fortunately most seminaries, including the Andover Newton Theological School, are near enough to a university to depend upon its offerings for much of this kind of instruction. Fortunately, too, some of the desirable information and discussion can be had in groups which students of like purpose organize for themselves.

One last challenge which the current situation presents to the theological school is the development of a distinctively Christian community life. Many a student comes to the theological seminary wistfully hoping that here he will be in an ideal Christian community, where faculty and students will be living in a microcosm of what the entire Church should be. Often he finds himself frustrated and disillusioned. That is possibly because he expects the impossible. The theological school usually has its students for only three years. They come from many different backgrounds. They are busy with field work which takes them off the campus much of the time. The members of the faculty are often over-loaded. For many students the years are peculiarly ones of *Sturm und Drang,* for they are the period of later adolescence, are complicated by emotional disturbances accompanying the choice of a mate, by intellectual struggles to find a secure basis for faith, and by what at times are the demands of seemingly arid professional disciplines. Yet it should be possible to achieve a really Christian community life. Certainly that goal deserves the best thought and effort of those who are the continuing members of the community, the faculty and administration. To the degree to which we attempt it and make some approach to achieving it, in personal self-giving of teachers and students, in individual friendships and in groups, successive generations of students will rise up and call us blessed, and

those who will be the beneficiaries of their ministries, even when they do not know the sources, will be eternally grateful.

In all of this preparation of a Christian ministry for the trying and challenging days in which we live and which lie immediately ahead, we need never be dismayed.

"Did we in our own strength confide,
Our striving would be losing."

As Christians it is our high privilege not only to believe in but also to know the presence of God's Holy Spirit, that Spirit which "proceedeth from the Father and the Son," the Spirit not of fear, but of power, and of love, and of a sound mind, Who, together with the Father and the Son, we worship as one God, world without end.

You can help us find the correct address for at least one of your classmates. It is our desire to serve the largest number of Alumni. Just use a post card addressed to ALUMNI OFFICE, Andover Newton Theological School, 210 Institution Avenue, Newton Centre 59, Massachusetts, and give us any information you have about the "lost alumni" listed below. Thank You.

ALUMNI OFFICE

1947
Ross, Miss Margaret N
Seabury, Arthur N
Stoddard, Miss Eleanor N
1946
Branch, Harold T. N
MacDonald,
Miss Elizabeth S. N
1945
Bell, Judge P. N
Davis, Robert E. N
Imperiale, Meyer N
Long, David O. N
Trask, Albert F. A
Williams, George B. A
1944
Barbee, James R. N
Pullen, Milton W. N
1943
Lund, A. Godfrey A
Martin, William E. N
Mayer, Hilda N
Steeves, Francis K. N
1941
Glazier, W. Harvey N
Hatlestadt, Lawrence M. A
1940
Bartholomew,
Miss Janet Carol N
Robie, Miss Frances M. N
Seaver, Ralph F., Jr. A
1939
Fraser, Mrs. John H. N
(Hope McConnell)
Mitchell, Robert D. N
Rees, James R. N
1938
Albers, Miss Evelyn A. N
Brewster, George C. N
Byrne, Sydney S. N
Erickson, LaVerne C. A
Johnson, Robert L. A
Leach, Royal B. N
Lyford, Mrs. Walter N
(Joy Parsons)
Sharp, David A., Jr. N
1937
Blount, John A. N
Dahir, Fred A. N
Larudy, Mrs. N
(Miss Grace E. Wilder)
1936
Davidson, Mrs. Harre B. N
Paul, Kenneth D. N
Weeks,
Miss Elizabeth H. N
1935
Richardson,
Winthrop H. N
Rockwood,
Bernard J., Jr. N
Sanderson, Philip S. N
Whitney, George C. N
1934
Carapetyan, Armen M. A
Bradley,
Mrs. Leonidis C. N
(Mary D. Yarborough)
Sanders, Perry O. N
1933
Thompson, Owen D. N
Utecht, Matilda F. N
1932
Engelmann,
Miss Salome W. N
Phillips, Ralph N
Weston, Mrs. Edith S. N
1931
Allen, Elmer F. N
Tanner, Clyde E. N
1929
Gallup, Frederick S. N
1928
Derbyshire, Albert W. N
Ford, Frank D. N
Hirtle, Spurgeon M. N
Snyder, Paul L. N
1927
Davis, Arthur D. N
Granstorm, Arnold A. N
Keith, Warren H. N
Peacock, Mrs. Alfred G. N
(Faith Additon)
Wilcox,
Miss Evangeline F. N
Yokoi, Jutaro N
1926
Hammond, James S. N
Robinson, Elmo A. A
Wilton, Wilfred M. N
1925
Daniels,
Miss Florence D. N
Edgerly, Miss Lydia N
O'Donnell, George H. N
Robbins, Burton G. N
Snethen, Robert E. N
Wolstenholme,
George B. N
1924
Dossett, Gurgin E. A
Lee, Alvin J. N
McCormick, Augustine A
Stonebraker, Ralph A. N
Van Sickle, Albert A. N
1922
Hamlen, Charles E. N
Hubbard, Fred W. N
Kakuda, Keigaku N
Palmer, James H. N
Walker, Charles N. N
Walton, George H. N
1921
Blackwell, George E. N
DeWolfe, Ralph W. N
Osolin, Charles N
White, Harold B. N
1920
Blosse, Herbert J. N
Hunt, Frank L. N
Rand, John G. N
Selby, Raymond N
1919
Barber, Orval W. N
Johnson, Albert H. N
Ward, George G. N
1918
Gartshore, William N
Hurlbutt, Gordon B. N
Steinkraus, William A. N
Wolfe, Miles O. N
1917
Abbot, Harold C. N
Aitchison, William A
Malouf, Shibley D. A

Schulman, Harry J.	N	1908		1896	
Webb, John Henry	N	Armstrong, Ernest N.	N	Doeg, Charles I. R.	N
1916		Colver, Auther F.	N	Goodrich, Joseph A.	A
Hylton, Burchard A.	N	Keely, John S.	N	Lombard, William E.	N
Pixley, Alonzo R.	N	Miller, Elias C.	N	Tenny, Charles A.	N
Price, Nelson A.	A	1907		Whitehouse, George E.	N
Vatcher, Joseph H.	N	Kershaw, Charles H.	A	1895	
Wood, Alvah V.	N	Lewis, Arthur S.	N	Hirotsu, Tomonobu	A
1915		Waters, Charles A.	N	Randall, Quinfield S.	A
Leonard, Morris M.	N	1906		Weatherly, Arthur L.	A
Uraguchi, Bunji	A	Harris, Ernest M.	N	1894	
Wolf, Frederick E.	N	Potter, Ernest T.	N	Fisher, Robert W.	N
Woodall, Emery J.	N	1905		Fletcher, William	N
1914		Hood, William R.	N	Holdridge, Newton C.	N
Baker, George T.	N	1904		Thomas, Edward S.	A
Bowers, Roy B.	N	Elliott, William M.	N	Twombly, Clifford G.	A
Gidart, Augustus	A	Richards, Ansel S.	A	1893	
Levoy, Herbert E.	N	1903		Fairchild, Edward M.	A
Moore, Harvey J.	N	Ingram, James F.	N	Johnson, William H.	N
1913		1902		1892	
Carlson, Gustav G.	N	Whitman, Clarence L.	N	Reynolds, William J.	N
Garst, John N.	N	1901		1891	
Jenkins, Jesse B.	N	Bennett, Henry J.	A	Shaw, Gilbert A.	A
Johnson, Warren C.	N	Johnson, Thomas N.	N	Tilton, John F.	N
Jones, Ernest L.	N	Pratt, Arthur P.	A	Tunnell, Spencer	N
Roten, William O.	N	Pratt, Henry H.	N	1889	
1912		Wilson, Edwin O.	N	Hall, Harry H.	N
Davis, Ralph B.	N	1900		1888	
Keirstead, George C. F.	N	Snell, Laird W.	A	Taylor, Elwyn O.	N
Pierce, Charles S.	N	Spalding, George B.	A	1887	
1911		1899		Knight, William E.	N
Fox, Url M.	N	Burrage, Champlin	N	Sargent, Russell S.	N
Milton, John W.	N	Dowling, Gasherie D.	N	1886	
Roberts, William H.	N	Marshall, William	N	Boyd, Herbert W.	A
Stone, Ralph A.	N	Nickless, Harry E.	N	1885	
1910		1898		French, David E.	A
Pengelly, John B.	N	Herman, Neil E.	N	1872	
Scott, Freeman J.	N	Hinkley, Harry E.	N	Ollerenshaw, Samuel	A
1909		1897			
Wilson, James C.	N	Gordon, Arthur H.	N		
		Mattson, Bernard G.	A		

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AS ABBOT PROFESSOR OF CHRISTIAN THEOLOGY

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WEDNESDAY, THE THIRTY-FIRST OF JANUARY

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THE INAUGURATION OF

THE REVEREND HERBERT GEZORK

AS PRESIDENT OF

THE NEWTON THEOLOGICAL INSTITUTION

AND

THE ANDOVER NEWTON THEOLOGICAL SCHOOL

WEDNESDAY, THE ELEVENTH OF APRIL

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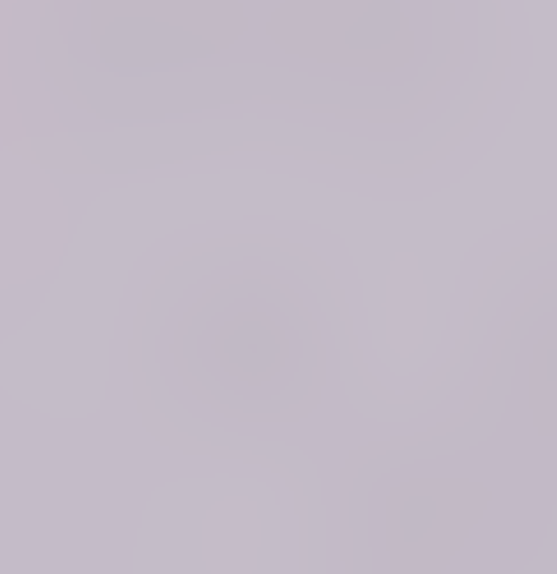
NEWTON THEOLOGICAL INSTITUTION.

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ANDOVER NEWTON BULLETIN

April, 1951

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Theological Bibliographies

THE ANDOVER NEWTON BULLETIN

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OUR CONTRIBUTORS IN THIS ISSUE

The faculty of Andover Newton Theological School has very generously cooperated in the preparation of this issue. The Editor hereby expresses his deep appreciation.

Please address all communications to
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THEOLOGICAL BIBLIOGRAPHIES
169 Herrick Road
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THEOLOGICAL BIBLIOGRAPHIES

I. The Bible and Biblical Interpretation, by Professors Berkeley, Scammon, Minear, and Tuck.

II. Church History, by Professor Brush and Dr. Pierce.

III. Theology and the Philosophy of Religion, by Professor Hazelton.

IV. The Christian Ministry, by Dean Dabney, Dr. Gilkey, Mr. Linn, Mr. Maclean, and Professor Brush.

V. Christian Sociology and World Relations, by Professor Pemberton, Mr. MacArthur, and President Gezork.

VI. Pastoral Psychology, by Professor Guiles and Mr. Billinsky.

VII. Religious Education, by Professor Fallaw.

Every five years the Andover Newton Theological School faculty publishes a list of recommended books for ministers. It is hoped that it will aid not only as a guide for intelligent reading, but that it will also encourage intelligent book buying. It is written, not for research scholars, but for parish ministers. More detailed lists including foreign books may be obtained by applying to the professors.

We cannot hope that all the prices are correct. Prices for books published only in England are not listed. Where such are handled by an American firm, we have tried to list that firm. Books that are known to be out of print are marked "o.p."

It should be remembered that the following libraries are prepared to send books by mail:

The General Theological Library

53 Mt. Vernon St., Boston 8, Mass.

(Will send books to ministers and certain other qualified individuals anywhere in New England, and to ministers beyond New England.)

The Congregational Library

14 Beacon St., Boston 8, Mass.

(Will send anywhere in the U. S., regardless of borrower's denomination or profession.)

Zion Research Library

120 Seaver St., Brookline 46, Mass.

(Will send anywhere in the U. S.; specializes in books on the Bible and on church history.)

THE BIBLE AND BIBLICAL INTERPRETATION

THE ENTIRE BIBLE

Texts

The American Revised Version of 1901 is now in process of revision. The Revised Standard Version of the New Testament appeared in 1946 (published by Nelson at varying prices) ; the Old Testament is scheduled to come out in September, 1952. A committee of thirty-one of America's foremost Biblical scholars has attempted to combine the simplicity and beauty of the King James Version of 1611 with the greater accuracy of the American Revised Version of 1901, avoiding the over-literalness of the latter.

Protestant ministers should also know the new Catholic translation of the Bible which is nearing completion. Members of the Catholic Biblical Association of America have already translated, from the original languages, a large share of the Bible; and the St. Anthony Guild Press, Paterson, N. J., has thus far published the New Testament, Genesis, and Psalms.

Compare also:

SMITH, J. M. P., and GOODSPEED, E. J., eds. *The Complete Bible, An American Translation.* Univ. of Chicago, 1939. $4.50.

MOFFATT, JAMES, tr. *A New Translation of the Bible,* rev. ed. Harper, 1935. $3.75.

The Basic Bible, Containing the Old and New Testaments in Basic English. Dutton, 1950. $4.50.

The Westminster Study Edition of the Holy Bible. Westminster, 1948. $10. An excellent arrangement of the King James Version with especially useful introductions, notes, and maps.

CHAMBERLAIN, R. B., and FELDMAN, HERMAN, eds. *The Dartmouth Bible.* Houghton, Mifflin, 1950. $7.50. An abridgment of the King James Version with excellent helps.

The *Annotated Bible Series* which Harper is now publishing in parts bids fair to be very useful.

General Works

HASTINGS, JAMES, ed. *A Dictionary of the Bible* (one volume edition). Scribner, 1909. $10. Older.

Funk and Wagnalls New Standard Bible Dictionary; ed. by M. W. JACOBUS, E. C. LANE, A. C. ZENOS, with the assistance of E. J. COOK; 3d rev. ed. Blakiston, 1944. $6. A compact volume of valuable articles.

The Westminster Dictionary of the Bible; ed. by J. D. DAVIS; rev. by H. S. GEHMAN, Westminster, 1944. $4. Useful.

The International Standard Bible Encyclopaedia; JAMES ORR, Gen. Editor, M. G. KYLE, Revising Editor. 5 vols. EERDMANS reprinted the 1930 revision in 1949. $35. A standard conservative work.

RICHARDSON, ALAN, ed. *A Theological Word Book of the Bible.* Macmillan, 1951. $3.50. Very useful.

STRONG, JAMES. *The Exhaustive Concordance of the Bible.* Abingdon-Cokesbury; copyright, 1890. Many reprints. $8.75.

YOUNG, ROBERT. *Analytical Concordance to the Bible;* twentieth American ed. rev. throughout by W. B. Stevenson. Funk & Wagnalls, 1st ed., 1879; several revisions and reprints. $10. The revision with the supplement by Albright is recommended.

HAZARD, M. C. *A Complete Concordance to the American Standard Version of the Bible.* Nelson, 1922. $9.

The Moffatt Bible Concordance. Harper, 1950. $6.

Geography

WRIGHT, G. E., *and* FILSON, F. V. *The Westminster Historical Atlas to the Bible.* Westminster, 1945. $4. Invaluable.

SMITH, G. A. *The Historical Geography of the Holy Land;* 25th ed. Harper, 1932. o.p.

Archeology

BARTON, G. A. *Archaeology and the Bible;* 7th ed. American Sunday-School Union, 1937. o.p. Long a standard volume, with translations of inscriptions.

FINEGAN, JACK. *Light from the Ancient Past.* Princeton Univ., 1946. $6. An excellent, more recent book which complements the preceding.

ALBRIGHT, W. F. *From the Stone Age to Christianity,* 2nd ed. Johns Hopkins, 1946. $3; $2.50 in paper covers. Encyclopedic; by America's leading Orientalist.

BURROWS, MILLAR. *What Mean These Stones?* American Schools of Oriental Research, 1941. o.p. Good for details on many sites.

MCCOWN, C. C. *The Ladder of Progress in Palestine.* Harper, 1943. $3.50. Chronological treatment.

Those wishing to keep up with recent archeological work should subscribe to that excellent little periodical, *The Biblical Archaeologist,* 409 Prospect St., New Haven, Conn. ($1 per year.)

Transmission

PRICE, I. M. *The Ancestry of our English Bible;* 2d rev. ed. by W. A. Irwin and A. P. Wikgren. Harper, 1949. $3.75. Complete, authoritative material on how the Bible has come down to us, with first-class illustrations.

The Bible as Literature

DINSMORE, C. A. *The English Bible as Literature.* Houghton, Mifflin, 1931. o.p.

Interpretation

BARTH, KARL. *The Word of God and the Word of Man;* 2d ed. Zondervan, 1935. o.p.

BRUNNER, EMIL. *The Divine-Human Encounter.* Westminster, 1943. o.p.

CUNLIFFE-JONES, HUBERT. *The Authority of the Biblical Revelation.* Pilgrim, 1948. $2.50.

DUGMORE, C. R., ed. *The Interpretation of the Bible.* Macmillan, 1944. $2.50.

KIERKEGAARD, S. A. *For Self-Examination.* Princeton Univ., 1941. $2.50.

MINEAR, P. S. *Eyes of Faith,* Westminster, 1946. $3.50.

GRANT, R. M. *The Bible in the Church.* Macmillan, 1948. $2.50. Historical.

COLWELL, E. C. *The Study of the Bible,* rev. ed. Univ. of Chicago, 1937. $3. Topical.

See also the fine collection of essays in Robinson, H. W., ed. *The Bible in its Ancient and English Versions.* Oxford Univ., 1940, $4.25. Particularly the final chapter, by the editor, "The Bible as the Word of God."

Theology

BURROWS, MILLAR. *An Outline of Biblical Theology.* Westminster, 1946. $3.50.

FOSDICK, H. E. *A Guide to the Understanding of the Bible.* Harper, 1938. $3.

Commentaries

The following one-volume commentaries on the entire Bible are very useful:

EISELEN, F. C., LEWIS, EDWIN, and DOWNER, D. G., eds. *The Abingdon Bible Commentary.* Abingdon-Cokesbury, 1929. $7.50. On the whole perhaps the best.

PEAKE, A. S. *A Commentary on the Bible.* Nelson, 1936. $8. Good; but fine type.

GORE, CHARLES, GOUDGE, H. L., and GUILLAUME, ALFRED, eds. *A New Commentary on Holy Scripture Including the Apocrypha.* Macmillan, 1928. $7. Varies in merit; unlike the others, it includes the Apocrypha.

DUMMELOW, J. R., ed. *A Commentary on the Holy Bible.* Macmillan, first issued in 1908; reissue in 1947. $4.50. Older, but by some excellent scholars.

The series entitled *The Interpreter's Bible,* which will be published by Abingdon-Cokesbury beginning this fall, bids fair to be very valuable.

OLD TESTAMENT

Texts, Grammars and Lexicons

KITTEL, RUDOLF, ed. *Biblia Hebraica*; 3d ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1937. Recently reprinted.

GESENIUS, F. H. W. *Hebrew Grammar;* ed. by E. Kautzsch; 2d English ed. by A. E. Cowley. Oxford Univ., 1910. $10.

BROWN, FRANCIS, DRIVER, S. R., and BRIGGS, C. A. A. *Hebrew and English Lexicon of the Old Testament.* Houghton Mifflin, 1906. o.p.; Oxford Univ. is planning a reprint.

KOEHLER, LUDWIG. *Lexicon in Veteris Testamenti Libros.* Leiden, Holland, Brill, 1948- . This is being published in parts; vol. 1 is ready and vol. 2 will be out in 1952. Handled in this country by Eerdmans at $10 a vol. Meanings of the Hebrew and Aramaic words are given both in German and in English.

RAHLFS, ALFRED, ed. *Septuaginta.* Stuttgart, Privilegierte Württembergische Bibelanstalt, 1935.

For English texts see section, "The Entire Bible." In addition note:

The Holy Scriptures According to the Masoretic Text. Jewish Publication Society of America, 1917.. Various prices.

Commentaries

The purchase of single volumes will be found more profitable than buying any entire set. The International Critical Commentary volumes (ICC; published by Scribner, $3.25-$8.50 per volume) are standard as technical, scholarly treatises. The Cambridge Bible for Schools and Colleges (CB; published by Cambridge Univ., $.60-$2.75 per volume) provides brief authoritative treatments, many of which have high value. The Westminster Commentaries (WC; published by Methuen, with a wide variation in price) are scholarly and especially well adapted for the use of pastors. The New-Century Bible (NC; published by Oxford Univ.) is similar in character to CB. It is now o.p. The Clarendon Bible (Oxford Univ., $2.25 per volume) is more recent and may to a certain extent replace New-Century, although the O. T. series is not arranged according to the Biblical order of books. The American Commentary on the Old Testament (AC; published by American Baptist Publication Society, $2 per volume) added in 1939 the volume on Ezekiel to its list. $2.

The following list may be compared with the bibliographies in

Bewer's *Literature of the Old Testament;* Oesterley and Robinson's *Introduction to the Books of the Old Testament;* and Pfeiffer's *Introduction to the Old Testament.*

Genesis: DRIVER, WC, 15th ed., with an appendix by G. R. Driver, 1948; SKINNER, ICC, rev. ed., 1925, o.p. **Exodus:** DRIVER, CB, 1911; MCNEILE, WC, 1908. **Leviticus:** KENNEDY, NC, 1910, o.p.; CHAPMAN AND STREANE, CB, 1914. **Numbers:** BINNS, WC, 1927; GRAY, ICC, 1903, o.p. **Deuteronomy:** SMITH, G. A., CB, 1918; DRIVER, ICC, 1895, o.p.; see also WELCH, *The Code of Deuteronomy,* and *Deuteronomy, the Framework of the Code,* Oxford Univ., 1924 and 1932, o.p. **Joshua:** COOKE, CB, 1918, o.p.; ROBINSON, NC, 1907, o.p. **Judges:** BURNEY, *The Book of Judges,* Macmillan, 1922, o.p.; MOORE, ICC, 1895; see also, on *Joshua* and *Judges,* GARSTANG, *The Foundations of Bible History,* R. R. Smith, 1931, o.p. **Ruth:** COOKE, CB, 1918; THATCHER, NC, 1904 (with Judges), o.p. **Samuel:** KIRKPATRICK, CB, rev. ed., 1930, 2 vols.; MATTHEWS, AC, 1931, o.p. **Kings:** BARNES, CB, rev. ed., 1928, 2 vols.; SKINNER, NC, 1904, o.p.; see also GARSTANG, *The Heritage of Solomon,* Williams and Norgate, 1934. **Chronicles:** ELMSLIE, CB, 1916; CURTIS AND MADSEN, ICC, 1910. **Ezra-Nehemiah:** RYLE, CB, 1893; DAVIES, NC, 1909, o.p.; BATTEN, ICC, 1913. **Esther:** STREANE, CB, 1922; PATON, ICC, 1908. On the Wisdom Literature as a whole, see RANKIN, *Israel's Wisdom Literature,* Scribner, 1936, $3.50. **Job:** PEAKE, NC, 1905, o.p.; GIBSON, WC, 3rd ed., 1919; GRAY and DRIVER, ICC, 2 vols. **Psalms:** KIRKPATRICK, CB, 1891-1901, 3 vols.; DAVISON and DAVIES, NC, 2 vols. (vol. 2 was published in 1906; vol. 1 about the same time), o.p.; BARNES, WC, 1931, 2 vols., o.p.; see also JAMES, *Thirty Psalmists,* Putnam, 1938, o.p.; LESLIE, *The Psalms,* Abingdon-Cokesbury, 1949, $5. **Proverbs:** OESTERLEY, WC, 2d ed., 1929. **Ecclesiastes:** BARTON, CB, 1913, (with Jeremiah); PEAKE, NC, 1911, (with Jeremiah), o.p. **Song of Solomon:** HARPER, ANDREW, CB, 1902; JASTROW, *The Song of Songs,* Lippincott, 1921, o.p. On the Prophets as a whole, see BUBER, *The Prophetic Faith,* Macmillan, 1949, $3.75; SCOTT, *The Relevance of the Prophets,* Macmillan, 1944, $2.50; CALKINS, *The Modern Message of the Minor Prophets,* Harper, 1947, $3.; PATERSON, *The Goodly Fellowship of the Prophets,* Scribner, 1948, $3. **Isaiah:** SKINNER, CB, rev. ed., 1915, 2 vols.; SMITH, G. A., *The Book of Isaiah,* rev. ed., Harper, 1928, 2 vols., $1.95 per vol. o.p.; WADE, WC, 2d ed., 1929; WHITEHOUSE, NC, 1905-09, 2 vols, o.p.; TORREY, *The Second Isaiah,* Scribner, 1928, $5. **Jeremiah:** PEAKE, NC, 1910-12, 2 vols., o.p.; SKINNER, *Prophecy and Religion,* Cambridge Univ., 1922, $2; BINNS, WC, 1919. **Lamentations:** DAVIDSON, rev. by STREANE, CB, 19, (with Jeremiah); PEAKE, NC, 1911, (with Jeremiah), o.p. **Ezekiel:** MATTHEWS, AC, 1939; REDPATH, WC, 1907; COOKE, ICC, 1937, 2 vols.; LOFTHOUSE, NC, 1907, o.p. **Daniel:** CHARLES, NC, 1913, o.p.; also his larger *Critical and Exegetical Commentary on the Book of Daniel,* Oxford Univ., 1929, o.p.; DRIVER, CB, 1900; MONT-

GOMERY, ICC, 1927, o.p. **Minor Prophets:** SMITH, G. A. *The Book of the Twelve Prophets,* rev. ed., Harper, 1928, 2 vols., $1.95 per vol.; CB, NC, WC, and ICC all have fine volumes on the minor prophets individually or in groups; see also CRIPPS, *Critical and Exegetical Commentary on the Book of Amos,* Macmillan, 1929, $4.50; HARPER on *Amos* and *Hosea* in ICC, 1905, o.p.; MORGENSTERN, *Amos Studies,* Hebrew Union College, 1941, (only vol. 1 has been published) $2.50; WOLFE, *Meet Amos and Hosea,* Harper, 1945, $2.

Introduction

BENTZEN, AAGE. *Introduction to the Old Testament.* 2 vols. Copenhagen: C. E. C. Gad, 1947. Excellent on literary types.

BEWER, J. A. *The Literature of the Old Testament in its Historical Development;* rev. ed. Columbia Univ., 1933. $3.50. Fascinatingly readable with little indication that any variant view is possible. Of the nature of a literary history.

CARTLEDGE, S. A. *A Conservative Introduction to the Old Testament.* Zondervan, 1942. $1.75. From the point of view of an informed, discriminating conservative scholar.

DRIVER, S. R. *An Introduction to the Literature of the Old Testament;* new ed. Do not buy any edition before the 1910 revision. Reprinted by Scribner in 1948. Still standard.

GRAY, G. B. *A Critical Introduction to the Old Testament.* Scribner, 1913. o.p. Concise and authoritative.

OESTERLEY, W. O. E., and ROBINSON, T. H. *An Introduction to the Books of the Old Testament.* Macmillan, 1934. $3.50. A very valuable treatment.

PFEIFFER, R. H. *Introduction to the Old Testament.* Harper, 1941. $4. An outstanding piece of work; the most comprehensive introduction in English. It contains in addition much material on the canon and on the text.

STEINMUELLER, J. E. *A Companion to Scripture Studies.* 3 vols. Wagner, 1941-43. $10. Standard Catholic treatment, with full bibliographies of Protestant and Catholic works. Covers both Testaments.

History

LODS, ADOLPHE. *Israel from its Beginnings to the Middle of the Eighth Century;* tr. by S. H. Hooke. Knopf, 1932. $6.75.

Same. *The Prophets and the Rise of Judaism;* tr. by S. H. Hooke. Dutton, 1937. o.p. A sequel to the preceding; both are standard critical works.

OESTERLEY, W. O. E., and ROBINSON, T. H. *A History of Israel.* Oxford Univ., 1932. 2v. $5 per volume. A fine presentation.

OLMSTEAD, A. T. *History of Palestine and Syria.* Scribner, 1931. o.p. By an authority in this field.

ROBINSON, H. W. *The History of Israel.* Scribner, 1938. o.p. Very compact.

WARDLE, W. L. *The History and Religion of Israel.* Oxford Univ., 1936. $2.50. This is Vol. 1 in The Clarendon Bible series; compact and very useful.

JAMES, FLEMING. *Personalities of the Old Testament.* Scribner, 1939, $5. Excellent; history in the form of biographies.

GOODSPEED, G. S. *A History of the Babylonians and Assyrians.* Scribner, 1902. o.p. Compact.

BREASTED, J. H. *A History of the Ancient Egyptians.* Scribner, 1908. o.p. Compact.

OLMSTEAD, A. T. *History of the Persian Empire.* Univ. of Chicago, 1948. $10.

Theology

FOSDICK, H. E. *A Guide to Understanding the Bible.* Harper, $1938. $3.

FOSDICK, H. E. *A Guide to Understanding the Bible.* Harper, $3.

KNUDSON, A. C. *The Religious Teaching of the Old Testament.* Abingdon-Cokesbury, 1918. $2.50.

ROBINSON, H. W. *The Religious Ideas of the Old Testament.* Scribner, 1913. o.p.

OESTERLEY, W. O. E., and ROBINSON, T. H. *Hebrew Religion;* rev. ed. Macmillan, 1937. $2.50.

SNAITH, N. H. *The Distinctive Ideas of the Old Testament.* Epworth, 1944. Very brief but useful.

MINEAR, P. S. *Eyes of Faith.* Westminster, 1946. $3.50.

NORTH, C. R. *The Old Testament Interpretation of History.* Epworth, 1946.

ROBINSON, H. W. *Inspiration and Revelation in the Old Testament.* Oxford Univ., 1946. $5.

Same. *The Cross of Hosea.* Westminster, 1949. $1.50.

Same. *The Cross of Jeremiah.* S. C. M., 1925.

Same. *The Cross of Job.* S. C. M., 1938.

Social Life and Institutions

BAILEY, A. E. *Daily Life in Bible Times.* Scribner, 1943. $3.50. Graphic and stimulating.

BERTHOLET, ALFRED. *A History of Hebrew Civilization;* tr. by A. K. Dallas. Brentano's, 1926. o.p. A very complete survey of the social and political life of the Hebrews.

GRAHAM, W. C., and MAY, H. G. *Culture and Conscience.* Univ. of Chicago, 1936. $2.50. The development of culture in the light of archeology.

GRANT, ELIHU. *The People of Palestine.* Lippincott, 1921. o.p. A very helpful description of Palestinian life, illuminating the Biblical account at many points.

MEEK, T. J. *Hebrew Origins;* rev. ed. Harper, 1950. $3. The origin of the various social institutions of the Hebrew people.

MILLER, M. S., and MILLER, J. L. *Encyclopedia of Bible Life.* Harper, 1944. $4.95. A well-illustrated, useful reference work.

PEDERSEN, JOHANNES. *Israel, Its Life and Culture.* 4 vols. in 2. Oxford Univ., 1926-40. On import. There is no better book for the understanding of Hebrew life and thought.

WALLIS, LOUIS. *God and the Social Process: a Study in Hebrew History.* Univ. of Chicago, 1935. $2. A sociological study of the history; very stimulating.

WILSON, C. T. *Peasant Life in the Holy Land.* Dutton, 1906. o.p. A picturesque and illuminating description by one who has lived there.

NEW TESTAMENT

Introduction and History

CRAIG, C. T. *The Beginning of Christianity.* Abingdon-Cokesbury, 1943. $2.75.

ENSLIN, M. S. *Christian Beginnings.* Harper, 1938. $4.

LAKE, KIRSOPP, and LAKE, S. N. *An Introduction to the New Testament.* Harper, 1937. o.p.

LIETZMANN, HANS. *The Beginnings of the Christian Church.* Scribner, 1937. $5.50.

SCOTT, E. F. *The Literature of the New Testament.* Columbia Univ., 1932. $3.25.

The Gospels — Commentaries

It is better to buy single commentaries than sets. References to the International Critical Commentary volumes (Scribner, $3.25-$8.50 per volume) are abbreviated to ICC; The Westminster Commentaries (Methuen, with a wide variation in price), WC; The Moffatt New Testament Commentary (Harper, $2.75 per volume), MC.

The Four Gospels: MAJOR, H. D. A., MANSON, T. W., and WRIGHT, C. J., *The Mission and Message of Jesus,* Dutton, 1938, $6. Notably fine treatment of the teaching of Jesus. **The Synoptics:** MONTEFIORE, C. G., *The Synoptic Gospels;* 2d ed., Macmillan, 1927, 2 vols., o.p.; the supplementary volume, *Rabbinic Literature and Gospel Teachings,* Macmillan, 1930, o.p., is valuable. **Matthew:** MCNEILE, A. H., *The Gospel according to St. Matthew,* Macmillan, 1915, $3.50; ALLEN, ICC. **Mark:** RAWLINSON, WC.; BRANSCOMB, MC. **Luke:** CREED, J. M., *The Gospel according to St. Luke,* Macmillan, 1930, $3.75; RAGG, WC; PLUMMER, ICC; MANSON, MC.

John: HOSKYNS, E. C., *The Fourth Gospel;* ed. by F. N. Davey, Faber and Faber, 1940, 2 vols.; MACGREGOR, MC; BERNARD, ICC, 2 vols.; STRACHAN, R. H., *The Fourth Gospel;* 3d ed., Macmillan, 1942. o.p.

The Gospels — Studies

The Four Gospels: GRANT, F. C., *The Growth of the Gospels,* Abingdon-Cokesbury, 1933, o.p.; DIBELIUS, MARTIN, *From Tradition to Gospel,* Scribner, 1935, o.p.; FILSON, F. V., *Origins of the Gospels,* Abingdon-Cokesbury, 1938, o.p.; RICHARDSON, ALAN, *The Gospels in the Making,* Student Christian Movement, 1938; TAYLOR, VINCENT, *The Formation of the Gospel Tradition,* Macmillan, 1933, $2.25; STREETER, B. H., *The Four Gospels,* rev. ed., Macmillan, 1930, o.p. **Matthew:** MCNIELE, A. H. *The Gospel according to Matthew,* Macmillan, 1915. $3.50; BACON, B. W., *Studies in Matthew,* Holt, 1930, o.p. **Mark:** GRANT, F. C., *The Earliest Gospel,* Abingdon-Cokesbury, 1943, $2.50. RAWLINSON, A. E. J., WC. **Luke:** CREED, J. M. *The Gospel according to St. Luke,* Macmillan, 1930, $3.75; CADBURY, H. J., *The Making of Luke-Acts,* Macmillan, 1927, o.p. **John:** See section, "The Fourth Gospel."

Commentaries on the Rest of the New Testament

Acts: FOAKES-JACKSON and LAKE, *The Beginnings of Christianity,* Macmillan, 1920-1933, 5 vols.; vol. 1, $5; vol. 2, $7.25; vol. 3, $7.50; vols. 4 and 5, $6.50 each. We recommend especially volumes 4 and 5, "English Translation and Commentary," and "Additional Notes to the Commentary," ed. by Lake and Cadbury; FOAKES-JACKSON, MC. **Romans:** SANDAY and HEADLAM, ICC, the last revision was in 1923.; DODD, MC; BARTH, *The Epistle to the Romans,* Oxford Univ., 1933, $8.50; NYGREN, *Commentary on Romans,* Muhlenberg, 1949, $5; CALVIN, *Commentary on the Epistle to the Romans,* recently reprinted by Eerdmans, $4.50. **I Cor.:** MOFFATT, MC; ROBERTSON and PLUMMER, ICC. **II Cor.:** STRACHAN, MC; PLUMMER, ICC. **Gal.:** BURTON, ICC; DUNCAN, MC; LUTHER, *Commentary on St. Paul's Epistle to the Galatians.* Zondervan 1930, $2. **Ephesians, Colossians, Philemon:** ABBOTT, ICC; SCOTT, MC; LIGHTFOOT, *St. Paul's Epistles to the Colossians and to Philemon;* new ed., Macmillan, 1879, o.p.; KNOX, *Philemon among the Letters of Paul,* Univ. of Chicago, 1935, o.p. **Philippians:** MICHAEL, MC; LIGHTFOOT, St. Paul's Epistle to the Philippians, 4th ed., Macmillan, 1878, o.p. **Thessalonians:** FRAME, ICC; SCOTT, MC; EASTON, *The Pastoral Epistles,* Scribner, 1947, $3. **Hebrews:** MOFFATT, ICC; SCOTT, The Epistle to the Hebrews, Scribner, 1923, o.p.; ROBINSON, MC. **James:** ROPES, ICC. **Catholic Epistles:** MOFFATT, MC; BIGG, IC; HORT, *The Epistle of St. James,* Macmillan, 1908, o.p. SELWYN, *The First Epistle of St. Peter,* Macmillan, 1946. $6; CALVIN, *Commentary on the Catholic Epistles,* recently reprinted by Eerdmans, $3.50. **Johannine Epistles:** BROOKE, ICC;

DODD, MC. **Revelation:** KIDDLE, MC; CHARLES, ICC, 2 vols.; SCOTT, *The Book of Revelation,* Scribner, 1940, o.p.; ALLEN, *The Message of the Book of Revelation,* Abingdon-Cokesbury, 1939, $1.50.

Biographies of Jesus

For critical study, we recommend GOGUEL, MAURICE, *The Life of Jesus,* Macmillan, 1933, $5; DIBELIUS, MARTIN, *Jesus,* Westminster, 1950, $2.50; DUNCAN, G. S., *Jesus, Son of Man,* Macmillan, 1949, $3.50. For succinct summaries, see RAWLINSON, A. E. J., *Christ in the Gospels,* Oxford Univ., 1945, $2; and MANSON, WILLIAM, *Jesus the Messiah,* Westminster, 1946, $3.50. The best summaries of the history of research are SCHWEITZER, ALBERT, *The Quest of the Historical Jesus;* 2d ed., Macmillan, 1926, $5; and MCCOWN, C. C., *The Search for the Real Jesus,* Scribner ,1940, o.p.

Teachings of Jesus

BULTMANN, R. K. *Jesus and the Word.* Scribner, 1934. o.p.

DIBELIUS, MARTIN. *The Sermon on the Mount.* Scribner, 1940. o.p.

WINDISCH, HANS. *The Meaning of the Sermon on the Mount.* Westminster, 1951. $4.

OTTO, RUDOLF. *The Kingdom of God and the Son of Man.* Zondervan, 1938. $3.50.

CURTIS, W. A. *Jesus Christ the Teacher.* Oxford Univ., 1943. $3.25.

WILDER, A. N. *Eschatology and Ethics in the Teaching of Jesus;* rev. ed. Harper, 1950. $2.50.

The Parables

SMITH, B. T. D. *The Parables of the Synoptic Gospels.* Macmillan, 1937. o.p.

DODD, C. H. *The Parables of the Kingdom.* Scribner, 1936. $2.

SMITH, C. W. F. *The Jesus of the Parables.* Westminster, 1948. $3.

The Miracles

RICHARDSON, ALAN. *The Miracle-Stories of the Gospels.* Harper, 1943. $2.

RAMSEY, MICHAEL. *The Resurrection of Christ.* Bles, 1945.

Studies in New Testament Theology

Inclusive Surveys

GRANT, F. C. *An Introduction to New Testament Thought.* Abingdon-Cokesbury, 1950. $3.75.

MINEAR, P. S. *The Kingdom and the Power.* Westminster, 1950. $4.50.

CULLMANN, OSCAR. *Christ and Time.* Westminster, 1950. $5.

BULTMANN, RUDOLF. *The Theology of the New Testament.* To be published this fall.

CULLMANN, OSCAR. *The Earliest Christian Confessions.* Lutterworth, 1949.

TAYLOR, VINCENT. *The Atonement in New Testament Teaching.* Epworth, 1941.

Christ and the Church

JOHNSTON, GEORGE. *The Doctrine of the Church in the New Testament.* Macmillan, 1943. $2.50.

THORNTON, L. S. *The Common Life in the Body of Christ,* 2d ed. Dacre, 1944.

FLEW, R. N. *Jesus and His Church.* Abingdon-Cokesbury, 1938. $2.

MASCALL, E. L. *Christ, the Christian, and the Church.* Longmans, 1946. $5.

THE WORLD COUNCIL OF CHURCHES. *Man's Disorder and God's Design* (Amsterdam Assembly Series). Harper, 1948. 4 vols. in 1, $5. Especially Vol. 1, which may be bought separately for $2.

BAILLIE, D. M. *God was in Christ.* Scribner, 1948. $2.75.

Christian Experience

TAYLOR, VINCENT. *Forgiveness and Reconciliation.* Macmillan, 1941. o.p.

MACDONALD, A. B. *Christian Worship in the Primitive Church.* Scribner, 1934. o.p.

KIERKEGAARD, S. A. *Training in Christianity.* Oxford Univ., 1941. $3.

Same. *Works of Love.* Princeton Univ., 1946. $4.

Same. *Christian Discourses.* Oxford Univ., 1939. $6.

Judaism in the Time of Jesus

MOORE, G. F. *Judaism.* Harvard Univ., 1927, 2 vols. $10.

GUIGNEBERT, C. A. H. *The Jewish World in the Time of Jesus.* Dutton, 1939. $7.

PFEIFFER, R. H. *A History of New Testament Times, with an Introduction to the Apocrypha.* Harper, 1949. $4.

MACGREGOR, G. H. C. and PURDY, A. C. *Jew and Greek: Tutors Unto Christ.* Scribner, 1936. o.p.

In addition, the student is referred to the primary sources from this period, made accessible in such works as DANBY, HERBERT, ed. and tr., *The Mishnah,* Oxford Univ., 1938, $7.75; MONTEFIORE, C. G., and LOEWE, H., eds. and trs., *A Rabbinic Anthology,* Macmillan, 1938, $5; CHARLES, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* Oxford Univ., 1913. 2 vols., o.p. at the moment.
SINGER, SIMEON, tr., *The Standard Prayer Book; Authorized English*

Translation, Bloch, 1915, $1.25; also helpful are books by W. O. E. Oesterley, especially his *The Jewish Background of Christian Liturgy,* Oxford Univ., 1925. o.p.

Hellenism

Angus, Samuel. *The Mystery Religions and Christianity.* Scribner, 1925, o.p.

Willoughby, H. R. *Pagan Regeneration.* Univ. of Chicago, 1929. o.p.

The Cambridge Ancient History, Vol. X, The Augustan Empire, ed. by S. A. Cook, F. E. Adcock, M. P. Charlesworth. Cambridge Univ., 1934. $11.

In addition, the student is urged to read the following primary sources: Tacitus, Josephus, Plutarch, Cicero, Apuleius, Epictetus, Lucian, and Apollonius of Tyana.

Biographies of Paul

Deissman, Adolf. Paul; 2d. ed. Hodder and Stoughton, 1926. Reprinted by Harper in 1946.

Knox, John. *Chapters in a Life of Paul.* Abingdon-Cokesbury, 1950. $2.50.

Nock, A. D. *St. Paul.* Harper, 1938. $2.50.

Foakes-Jackson, F. J. *The Life of Saint Paul.* Boni and Liveright, 1926. o.p.

Stewart, J. S. *A Man in Christ.* Harper, 1935. $2.50.

Duncan, G. S. *St. Paul's Ephesian Ministry.* Scribner, 1930. o.p.

Teachings of Paul

Enslin, M. S. *The Ethics of Paul.* Harper, 1930. o.p.

Rall, H. F. *According to Paul.* Scribner, 1944. $3.

Scott, C. A. A. *Christianity according to St. Paul.* Cambridge Univ., 1927. $3.75.

Davies, W. D. *Paul and Rabbinic Judaism.* S. P. C. K., 1948.

Porter, F. C. *The Mind of Christ in Paul.* Scribner, 1930. o.p.

Andrews, Elias. *The Meaning of Christ for Paul.* Abingdon-Cokesbury, 1949. $3.

See section on N. T. commentaries for books on Paul's letters.

The Fourth Gospel

Gardner, Percy. *The Ephesian Gospel.* Putnam, 1915. o.p. A good discussion of the doctrines and leading ideas of the Gospel; scholarly, but not academic.

Hoskyns, E. C. *The Fourth Gospel;* second ed. Faber and Faber, 1948. Stimulating.

HOWARD, W. F. *Christianity according to St. John.* Westminster, 1946. $2.50. Brief but valuable.

Same. *The Fourth Gospel in Recent Criticism and Interpretation;* 2d. ed. Epworth, 1935. Fascinating survey followed by author's own conclusions.

MACGREGOR, G. H. C. *The Gospel of John* (Moffatt New Testament Commentary). Harper, 1929. $2.75. Very valuable.

SCOTT, E. F. *The Fourth Gospel, Its Purpose and Theology.* Scribner, 1907. $3.75. Indispensable.

STRACHAN, R. H. *The Fourth Gospel;* 3rd. ed. S. C. M., 1941.

TEMPLE, WILLIAM. *Readings in St. John's Gospel.* First and second series in 1 vol. Macmillan, 1939-1940. $3.50. Very suggestive on the devotional side.

WESTCOTT, B. F. *The Gospel according to St. John.* Murray, 1908. 2 vols. o.p. One of the most thorough studies, with deepest insights. Used with a more recent commentary (see commentary list) this book always proves rewarding.

Texts, Grammars, Concordances and Lexicons

WESTCOTT, B. F., and HORT, F. J. A., eds. *The New Testament in the Original Greek;* rev. ed. Macmillan, 1925. Do not buy the edition with the lexicon; the lexicon is not first-class. $2.25.

NESTLE, ERWIN, ed. *Novum Testamentum Graece;* 16th ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1936. Brings Eberhard Nestle's Greek Testament up to date. Less expensive; full critical apparatus; handy pocket size. Handled in this country by the American Bible Society. $1.35.

Gospel Parallels: A Synopsis of the First Three Gospels. Nelson, 1949. $2.50. The text is the Revised Standard; the arrangement that of the Huck-Lietzmann synopsis. Prepared under the supervision of H. J. Cadbury, F. T. Grant, and Clarence T. Craig. Nelson, 1949, $2.50. Excellent.

HUCK, ALBERT, ed. *A Synopsis of the First Three Gospels* [in Greek]; 9th ed., a complete revision of earlier editions by Hans Lietzmann, English ed. by Frank Leslie Cross. Tübingen, J. C. B. Mohr, 1936.

BUNDY, W. E. *A Syllabus and Synopsis of the First Three Gospels.* Bobbs-Merrill, 1932. The best of its kind; most useful. $5.

DANA, H. E., and MANTEY, J. R. *A Manual Grammar of the Greek New Testament.* Macmillan, 1927. $4. One of the best.

MOULTON, W. F., and GEDEN, A. S. *A Concordance to the Greek Testament.* Scribner, 1897. o.p.

THAYER, J. H. *A Greek-English Lexicon of the New Testament;* corrected ed. American Book 1889. $10.50. Too old, but nothing quite takes its place. Use it with the following:

MOULTON, J. H., and MILLIGAN, GEORGE. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources.* Harper, 1930. $30.

LIDDELL, H. G. and SCOTT, ROBERT. *A Greek-English Lexicon;* new ed. rev. and augmented throughout by Sir Henry Stuart Jones. Oxford Univ., 1940. 2v. $35 for the set. A great work brought up to date, covering Biblical, secular, and non-literary sources. Expensive.

Canon and Text

GOODSPEED, E. J. *The Formation of the New Testament.* Univ. of Chicago, 1926. $1.

GREGORY, C. R. *The Canon and Text of the New Testament.* Scribner, 1907. o.p.

KENYON, F. G. *The Text of the Greek Bible.* Duckworth, 1937.

LAKE, KIRSOPP. *The Text of the New Testament;* 6th ed. revised. Rivingtons, 1943.

N. T. Apocrypha

JAMES, M. R., ed. *The Apocryphal New Testament.* Oxford Univ., 1924. $3.75.

Apostolic Fathers

LAKE, KIRSOPP, ed. and tr. *The Apostolic Fathers.* Harvard Univ., 1912. 2 vols., $3 per volume. In the Loeb Classical Library series, with Greek text and English translation facing each other on opposite pages.

The Cambridge Ancient History, Vol. X, The Augustan Empire, ed. by S. A. Cook, F. E. Adcock, M. P. Charlesworth. Cambridge Univ., 1934. $11.

Apocrypha and Pseudepigrapha

GOODSPEED, E. J., tr. *The Apocrypha, an American Translation.* Univ. of Chicago, 1939. $3.75.

CHARLES, R. H. *The Apocrypha and Pseudepigrapha of the Old Testament.* Oxford Univ., 1913. 2 vols. o.p. at the moment. Monumental.

PFEIFFER, R. H. *History of New Testament Times, with an Introduction to the Apocrypha.* Harper, 1949. $4. Authoritative work.

OESTERLEY, W. O. E. *Introduction to the Books of the Apocrypha.* Macmillan, 1935. $2.75. Standard.

CHURCH HISTORY

General

BAINTON, R. H. *The Church of Our Fathers.* Scribner, 1941. $3. For children and young people.

BAKER, A. G., ed. *A Short History of Christianity.* Univ. of Chicago, 1940, $3.50.

BETTENSON, HENRY, ed. *Documents of the Christian Church.* Oxford Univ., 1943. $1.75.

CASE, S. J. *Makers of Christianity, from Jesus to Charlemagne.* Univ. of Chicago, 1934. o.p.

DAVIDSON, H. M. P. *Good Christian Men.* Scribner, 1940. $2.75.

HARDY, E. R. *Militant in Earth.* Oxford Univ., 1940. $3.

LATOURETTE, K. S. *Anno Domini.* Harper, 1940. $2.50.

Same. *A History of the Expansion of Christianity.* Harper, 1937-1945. 7v.; $4 a vol.; $22.50 for the set.

Same. *The Unquenchable Light.* Harper, 1941. $2.

NAGLER, A. W. *The Church in History.* Abingdon-Cokesbury, 1929. $3.

NICHOLS, R. H. *The Growth of the Christian Church.* Westminster, 1941. $2.50.

RICHARDSON, C. C. *The Church Through the Centuries.* Scribner, 1938. o.p.

ROWE, H. K. *A History of the Christian People.* Macmillan, 1931. o.p.

WALKER, WILLISTON. *Great Men of the Christian Church.* Univ. of Chicago, 1908. o.p.

Same. *A History of the Christian Church.* Scribner, 1918. $5.50.

WASHBURN, H. B. *Men of Conviction.* Scribner, 1931. o.p. Six biographical sketches.

The Early Centuries

CASE, S. J. *The Social Triumph of the Early Church.* Harper, 1933. o.p.

DURANT, W. J. *Caesar and Christ* (Story of Civilization, part 3). Simon & Schuster, 1944. $6.

GOODSPEED, E. D. *The Apostolic Fathers.* Harper, 1950. $3.75.

Same. *History of Early Christian Literature.* Univ. of Chicago, 1942. $4.

HARNACK, ADOLF VON. *The Mission and Expansion of Christianity in the First Three Centuries;* 2d. ed. Putnam, 1904. 2v., o.p.

HODGES, GEORGE. *The Early Church.* Houghton, Mifflin, 1915. o.p.

LIETZMANN, HANS. *The Beginnings of the Christian Church.* Scribner, 1937. $5.50.

Same. *The Founding of the Church Universal.* Scribner, 1938. $5.50.

Same. *From Constantine to Julian.* Scribner, 1950. $5.50.

LOWRIE, WALTER. *Art in the Early Church.* Pantheon, 1947. $6.50.

MOFFATT, JAMES. *The First Five Centuries of the Church.* Abingdon-Cokesbury, 1950. $2.50.

WORKMAN, H. B. *Persecution in the Early Church.* Jennings and Graham, 1906. o.p.

The Continental Reformation

BAINTON, R. H. *Here I Stand.* Abingdon-Cokesbury, 1950. $4.75.

BOEHMER, HEINRICH. *Road to Reformation.* Muhlenberg, 1946. $4.

JONES, RUFUS M. *Spiritual Reformers in the 16th and 17th Centuries.* Macmillan, 1914. o.p.

LINDSAY, T. M. *A History of the Reformation.* Scribner, 1906-1907. 2v. o.p.

REYBURN, H. Y. *John Calvin.* Doran, 1914. o.p.

SMITH, PRESERVED. *The Age of the Reformation.* Holt, 1920. o.p.

SMITHSON, R. J. *The Anabaptists.* J. Clarke, 1935.

VEDDER, H. C. *The Reformation in Germany.* Macmillan, 1914. o.p.

The United States

DRUMMOND, A. L. *The Story of American Protestantism.* Oliver and Boyd, 1949.

HOPKINS, C. H. *The Rise of the Social Gospel in American Protestantism, 1865-1915.* Yale Univ., 1940. $3.

NIEBUHR, H. R. *The Kingdom of God in America.* Willett, Clark, 1937. o.p.

ROWE, H. K. *The History of Religion in the United States.* Macmillan, 1924. o.p.

SPERRY, W. L. *Religion in America.* Cambridge Univ., 1946. $3.

STOKES, A. P. *Church and State in the United States.* 3 vols. Harper, 1950. $25.

SWEET, W. W. *Religion in Colonial America.* Scribner, 1942. $4.

Same. *Revivalism in America.* Scribner, 1944. $2.

Same. *The Story of Religion in America;* revised and enlarged. Harper, 1950. $3.50.

WEIGLE, L. A. *American Idealism* (vol. 10 of The Pageant of America, ed. by R. H. Gabriel). Yale Univ., 1928. Apply to publisher.

New England Church History

BRADFORD, WILLIAM. *History of Plymouth Colony.* Scribner, 1908; Van Nostrand reprinted it in 1948. $1.25.

BURRAGE, H. S. *A History of the Baptists in New England.* American Baptist, 1894. o.p.

DEXTER, H. M. *The Congregationalism of the Last Three Hundred Years.* Harper, 1880. o.p.

FOSTER, F. H. *A Genetic History of New England Theology.* Univ. of Chicago, 1907. o.p.

MEYER, J. C. *Church and State in Massachusetts from 1740 to 1833.* Western Reserve, 1930. $1.50.

MILLER, PERRY. *Jonathan Edwards.* Sloane, 1949. $3.50.

Same. *The New England Mind: the Seventeenth Century.* Macmillan, 1939. o.p.

The Religious History of New England. Harvard Univ., 1917. $3.

TRACY, JOSEPH. *The Great Awakening.* Tappen and Dennett, 1842. o.p.

WALKER, WILLISTON. *The Creeds and Platforms of Congregationalism.* Scribner, 1893. o.p.

Same. *Ten New England Leaders.* Silver Burdett, 1901. o.p.

WINTHROP, JOHN. *Winthrop's Journal: the History of New England, 1630-1649.* Scribner, 1908. 2v. o.p.

Doctrine and Special Subjects

BATES, M. S. *Religious Liberty.* Harper, 1945. $4.50.

BETHUNE-BAKER, J. F. *An Introduction to the Early History of Christian Doctrine.* Methuen, 1903. o.p.

FLEW, R. N. *The Idea of Perfection in Christian Theology.* Oxford Univ., 1934. $5.50.

HUDSON, C. E. and RECKITT, M. B. *The Church and the World.* Macmillan, 1938-40. 3v. Vol. 1, $2.40. Vol. 2, $2.75. Vol. 3, $2.75.

JONES, R. M. *The Church's Debt to Heretics.* Doran, 1924. o.p.

KIRK, K. E. *The Vision of God.* Longmans, Green, 1931. $7.50. Abridged ed., $3.50.

MCGIFFERT, A. C. *Protestant Thought Before Kant.* Scribner, 1936. $3.

MOORE, E. C. *Outline of the History of Christian Thought Since Kant.* Scribner, 1912. o.p.

NYGREN, A. T. S. *Agape and Eros.* Macmillan, 1932- . Part I and Volumes I and II of Part II have appeared thus far; $2.50 each for the first two volumes; $3 for the third.

SEEBERG, REINHOLD. *Text-book of the History of Doctrines;* rev. ed. United Lutheran Publication House, 1905. o.p.

TROELTSCH, ERNST. *The Social Teaching of the Christian Churches;* tr. by O. Wyon. Macmillan, 1931. 2v. $12.50.

WILLIAMS, N. P. *The Ideas of the Fall and of Original Sin.* Longmans, Green, 1929. o.p.

A Few Biographies

BROCKUNIER, S. H. *The Irrepressible Democrat, Roger Williams.* Ronald, 1940. $4.

CAREY, S. P. *William Carey;* 8th ed. Carey Press, 1934.
HARROLD, C. F. *John Henry Newman.* Longmans, Green, 1945. $3.50.
HOLSAPPLE, L. B. *Constantine the Great.* Sheed and Ward, 1942. $3.
MILLER, PERRY. *Jonathan Edwards.* Sloane, 1949. $5.50.
SABATIER, P. *Life of St. Francis of Assisi.* Scribner, 1894. o.p.
SHARPE, D. R. *Walter Rauschenbusch.* Macmillan, 1942. o.p.
WHITNEY, J. P. *John Woolman, American Quaker.* Little, Brown, 1942. $3.75.
WINCHESTER, C. T. *Life of John Wesley.* Macmillan, 1906. o.p.
WINSLOW, O. E. *Jonathan Edwards.* Macmillan, 1940. $3.75.

THEOLOGY

AULÉN, GUSTAF. *The Faith of the Christian Church.* Muhlenberg, 1948. $5. A typical if rather conventional digest of Lutheran doctrine, modified somewhat by neo-orthodox influence; concisely and plainly written.

BAILLIE, D. M. *God Was in Christ.* Scribner, 1948. $2.75. A sane and useful volume, gathering up much of the best thought of our century on the problems of the incarnation and the atonement.

BARTH, KARL. *The Doctrine of the Word of God.* Scribner, 1936. $7.50. A characteristic work, though more cautious and learned than Barth's shorter books; provides a fine glimpse into the theologian's study and classroom.

BARTH, KARL. *Dogmatics in Outline.* Philosophical Library, 1949. $3.75. Patterned on the Apostles' Creed like the author's earlier *Credo,* this short but meaty volume has already proved itself a valuable help to many pastors.

BRUNNER, EMIL. *The Christian Doctrine of God.* Westminster, 1950. $6. This first volume of the Zurich thinker's systematic theology emphasizes primarily God's transcendent holiness, and is good on theological method and working principles as well.

Same. *Revelation and Reason.* Westminster, 1946. $5. A careful, complete statement on the central problem in Brunner's thought, written with dialectical skill and theological penetration.

CALVIN, JOHN. *A Compend of the Institutes of the Christian Religion;* edited by H. T. Kerr, Jr. Westminster, 1939. $3. A most convenient reference book, both for those who already know Calvin's thought and for those who desire to make themselves acquainted with, it.

FERRÉ, N. F. S. *Faith and Reason.* Harper, 1946. $2.50. Helpful for all who are puzzled by the bearing of Christian thinking upon the "circles" of science and philosophy; at once inclusive and incisive.

KIERKEGAARD, SOREN. *Concluding Unscientific Postscript.* Princeton Univ., 1941. $6. The basic work on the problem of religious knowledge, by the founder of modern "existentialism"; difficult but very rewarding.

LUTHER, MARTIN. *A Compend of Luther's Theology;* edited by H. T. Kerr, Jr. Westminster, 1943. $3. Indispensable for the Protestant minister's study and preaching.

MACKINTOSH, H. R. *Types of Modern Theology.* Scribner, 1937. $5. Among the clearest and fairest expositions of thinkers from Schleiermacher to Barth.

NIEBUHR, REINHOLD. *The Nature and Destiny of Man.* Originally 2 vols. (1941-43); but Scribner published a one-volume ed. in 1947 for $5. The most profound work on a major topic by an American theologian. Volume II is a genuine advance over Volume I, but both repay careful study.

NYGREN, ANDERS. *Agape and Eros.* Macmillan (1932-) has now published two parts in three volumes for $8. A very fruitful if one-sided treatment of Christian love, which has provoked much discussion and thought by many first-rate minds.

PASCAL, BLAISE. *Pensées and The Provincial Letters.* Random House, 1941, in the Modern Library series. $1.25. The most notable contribution by any lay-theologian to the enterprise of Christian thinking, cast in stimulating and very skilful form.

TILLICH, PAUL. *Systematic Theology.* The Univ. of Chicago has just published vol. 1 (1951). $5. An eagerly-awaited book which puts in definitive shape its distinguished author's thought on basic Christian themes.

The Editor wishes to add the following books by the author of this section:

HAZELTON, ROGER. *The God We Worship* (Macmillan, 1946, $2) and *The Root and Flower of Prayer* (Macmillan, 1943, $2).

THE PHILOSOPHY OF RELIGION

BAILLIE, JOHN. *Our Knowledge of God.* Scribner, 1939. $3.50. A readable, persuasive commentary on one of the most vexing problems in the field, together with a capable defense of the view that men *can* know God.

BRIGHTMAN, E. S. *A Philosophy of Religion.* Prentice-Hall, 1940. $5; textbook, $3.75. A comprehensive treatment, done with the logical acuteness and structural clarity which one expects from its distinguished author.

CASSERLEY, J. V. L. *The Christian in Philosophy.* Scribner, 1951. $2.75. A splendid survey, with notable estimates of thinkers such as Kierkegaard and Kant.

FRANK, ERICH. *Philosophical Understanding and Religious Truth.* Oxford Univ., 1945. $2.50. A vigorous and uncompromising statement of the basic differences between faith and reason, which is especially valuable for its rich and suggestive notes.

GARNETT, A. C. *A Realistic Philosophy of Religion.* Willett, Clark, 1942. $3. In the same empirical tradition as Brightman, but concentrating on the moral argument for God. Much sociological and psychological insight.

HARTSHORNE, CHARLES. *Man's Vision of God.* Willett, Clark, 1941. $3. Not easy to read unless one has some philosophical background; but it contains some speculative notions of great suggestiveness.

HÜGEL, FRIEDRICH VON. *Essays and Addresses in the Philosophy of Religion.* First and Second Series. Dent, 1921 and 1926. Profoundly written papers on many themes, by a sensitive and devoted layman of the Roman Catholic church.

TEMPLE, WILLIAM. *Nature, Man, and God.* Macmillan, 1934. o.p. Not a new book, but one which grows in influence through the years. A truly monumental work by the late Archbishop of Canterbury, demanding thoughtful and careful study.

THOMAS, G. F., ed. *The Vitality of the Christian Tradition.* Harper, 1944. $3. Fine summaries of stages in developing Christian thought by college teachers whose scholarship is sound, but also not at all cumbersome. A good book for handy reference.

TRUEBLOOD, D. E. *The Logic of Belief.* Harper, 1942. $2.75. A readable introduction to the field by a stimulating and admired teacher; especially helpful on the nature of belief and evidence in religious thought.

The Editor wishes to add the following book by the author of this section:

HAZELTON, ROGER. *Renewing the Mind* (Macmillan, 1949, $2.50).

CHRISTIAN ETHICS

BENNETT, J. C. *Christian Ethics and Social Policy.* Scribner, 1946. $2. A careful if perhaps over-cautious treatment, predominantly critical and analytical in purpose, but covering the main problems in the field.

BRUNNER, EMIL. *The Divine Imperative.* First published by Macmillan in 1937; now reprinted by Westminster. $6.50. Probably the greatest work in this field by a living theologian, and one which no thoughtful pastor can afford to miss. It deals profoundly with a host of complicated but important issues.

D'ARCY, M. C. *The Mind and Heart of Love.* Holt, 1947. $4. This book brings together some of the best Roman Catholic insights on the matter of Christian love in an effort to answer the criticisms of Nygren.

NIEBUHR, REINHOLD. *The Interpretation of Christian Ethics.* Harper, 1935. $2. The book which made "impossible possibility" a slogan in discussions of the Christian ideal of love; Niebuhr's best treatment of the ethical problem.

RAMSEY, PAUL. *Basic Christian Ethics.* Scribner, 1950. $4.95. A much-needed systematic interpretation of fundamental matters in theory and practice, written by a competent and skilful teacher.

TEMPLE, WILLIAM. *Christianity and Social Order.* The last printing was by the Student Christian Movement (London, 1950). Pertinent, authentic Christian thinking on some vexing questions.

THE CHRISTIAN MINISTRY

Preaching and Administration

ALLEN, A. V. G. *Phillips Brooks.* Dutton, 1907. o.p. An abridgment of his two-volume *Life and Letters of Phillips Brooks.* A standard biography of a noble figure.

ATKINS, G. G., ed. *Master Sermons of the Nineteenth Century.* Willett, Clark, 1940. $2. Invaluable for case study in preaching.

BLACKWOOD, A. W. *Preaching from the Bible.* Abingdon-Cokesbury, 1941. $2. A guide to expository preaching.

BROADUS, J. A. *On the Preparation and Delivery of Sermons;* rev. ed. by J. B. Witherspoon. Harper, 1944. $3. First published in 1874; a classic in the field.

BROWN, C. R. *The Art of Preaching.* Macmillan, 1922. $2.25. One of the best by a master of the art.

BUTTRICK, G. A., *Jesus Came Preaching.* Scribner, 1931. o.p. Universally accepted as one of the great books on preaching.

CASHMAN, ROBERT. *The Business Administration of a Church.* Willett, Clark, 1937. $1.75. Useful and authoritative.

COFFIN, H. S. *What to Preach.* Doran, 1926. o.p. One of the best books on sermonic materials.

LUCCOCK, H. E. *In the Minister's Workshop.* Abingdon-Cokesbury, 1944. $2. Bristling with creative suggestions concerning sermon preparation.

MACGREGOR, W. M. *The Making of a Preacher.* Westminster Press, 1946. o.p. Dr. Charles W. Gilkey agrees with Dr. Henry S. Coffin that this is the best short book on the ministry.

MORRISON, J. D. comp. and ed. *Minister's Service Book for Pulpit and Parish Use.* Willett, Clark, 1937. $1.50. A master craftsman has

produced an invaluable book for ministers, especially those of the free churches.

SCHERER, PAUL. *For We Have This Treasure.* Harper, 1943. $2. Acknowledged to be among the six best in the Yale Lectures on Preaching.

SCHLOERB, R. W. *The Preaching Ministry Today.* Harper, 1946. $1.25. A book to own and use!

For those interested in expository preaching, the following commentaries (in English) are especially recommended; both in the Moffatt New Testament Commentary Series: C. H. Dodd on Romans, and J. H. Michael on Philippians.

Public Worship

HAZELTON, ROGER. *The God We Worship.* Macmillan, 1946. $2. A valued modern contribution to an old subject by a recognized authority.

NOYES, M. P., comp. and ed. *Prayers for Services.* Scribner, 1934. $2.75. A reservoir of prayers both ancient and modern.

SPERRY, W. L. *Reality in Worship.* Macmillan, 1925. $2.75. By common agreement this is one of the best single books on worship yet written in this country.

Polity

MAURER, OSCAR E., ed. *Manual of the Congregational Christian Churches.* Pilgrim, 1947. $2.

MCNUTT. W. R. *Polity and Practice in Baptist Churches.* Judson, 1935. $2.25.

Speech

BAIRD, A. C. and KNOWER, F. H. *An Introduction to General Speech.* McGraw-Hill, 1949. $3. Here is a thorough, systematic, and realistic presentation of the principles, problems, and processes of effective speech which will provide the foundation for a life-long improvement of speaking skill.

BRYANT, D. C. and WALLACE, K. R. *Fundamentals of Public Speaking.* Appleton-Century-Crofts, 1947. $3.25. A useful exposition and illustration of many speech principles.

CURRY, S. S. *Vocal and Literary Interpretation of the Bible.* Expression, 1923. o.p. The age and difficult style of this book do not prevent it from providing many valuable suggestions on the reading of the Bible.

FAIRBANKS, GRANT. *Voice and Articulation Drillbook.* Harper, 1940. $1.75. An extremely valuable book for improving the use of the voice. Articulation, pronunciation, breathing, time, pitch, loudness, quality, and stress, are considered with exercises which anyone can practice.

McCall, R. C. *Fundamentals of Speech.* Macmillan, 1949. $2.50. A brief but helpful textbook of principles and methods.

Monroe, A. H. *Principles and Types of Speech;* rev. ed. Scott, Foresman, 1939. $3. An aid for sermon composition and the various types of speeches.

Sarett, Lew, and Foster, W. T. *Basic Principles of Speech.* Houghton Mifflin, 1936. o.p. Clear and practical.

Winans, J. A. *Speech-making.* Appleton-Century-Crofts, 1938. $3.25. First-rate on speech philosophy and general principles.

Church Music

Bailey, A. E. *The Gospel in Hymns.* Scribner, 1950. $6. This is the book of the last ten years in this field.

Coleman, Henry. *The Amateur Choir Trainer.* Oxford Univ., 1932. $1.50. A practical, suggestive book for the non-professional.

Davison, A. T. and Foote, H. W. *The Concord Anthem Book.* 2 vols. Schirmer, 1925-36. $2 and $2.50. These anthems are drawn from many sources and represent the noblest schools of church music.

Dickinson, Edward. *Music in the History of the Western Church.* Scribner, 1902. $4. An authoritative work by an eminent member of the faculty of Oberlin College.

Dickinson, H. A., and Dickinson, Clarence. *Antiphons.* Gray, 1920. $2.50.

Fillebrown, Thomas. *Resonance in Singing and Speaking;* 3rd ed. Ditson, 1911. o.p. Small but invaluable.

Pratt, W. S. *Musical Ministries in the Church;* 4th ed. Schirmer, 1915. o.p.

Smallman, John, and Wilcox, E. H. *The Art of a Cappella Singing.* Ditson, 1933. $2. Contains instruction for singers in choral groups with analysis of sixteen representative compositions.

Vosseller, Elizabeth Van Fleet. *Junior Choir, More Helps and Suggestions.* Flemington, N. J., Abbott press, 1939. o.p. The author's preceding volume, *Junior Choirs, Helps and Suggestions,* is also o.p. Both works are based on practical experiments.

Wolfe, P. A., Dickinson, H. A., and Dickinson, Clarence. *The Choir Loft and the Pulpit.* Gray, 1943. $1.50.

Pamphlets of the Church Music Society. Oxford Univ.

a. *The Need for Reform in Church Music,* by J. A. Fuller-Maitland. $.08.
b. *About Hymns,* by Robert Bridges. o.p.
c. *Music and Christian Worship,* by Sir H. Walford Davies, o.p.
d. *The Organ Voluntary,* by Sydney Nicholson. $.08.
e. *Anthems,* by Cyril Rootham. $.08.
f. *Music in Large Country and Small Town Churches,* by Archdeacon Gardner. o.p.

g. *Music in Village Churches.* $.12.
h. *Music in Parish Churches,* by Harvey Grace. $.16.

Classics of Christian Devotion

ANDREWS, LANCELOT. *Private Devotions.* An excellent edition was published by Abingdon-Cokesbury in 1950 for $1.25.

AUGUSTINE, SAINT. *Confessions.* Many editions; Everyman's Library, $1.25; Modern Library, $1.25.

BUNYAN, JOHN. *Pilgrim's Progress.* Available in many editions; Everyman's Library, $.95; Masterpieces of Literature, $1.25; World's Classics, $1.10; Nelson Classics, $.85.

FRANCIS DE SALES, SAINT. *Introduction to the Devout Life.* Several editions; Pustet, $1.25; Newman, $2.50 (paper, $1.25); Harper, $3.

FRANCIS OF ASSISI, SAINT. *The Little Flowers.* Many editions; Everyman's Library, $.95; World's Classics, $1.10.

The Imitation of Christ. Again, many editions; Everyman's Library, $.95; Masterpieces of Literature, $1.25; World's Classics, $1.10; Nelson Classics, $.85; Harper, $1.50.

KEPLER, T. S. *The Fellowship of the Saints, an Anthology of Christian Literature.* Abingdon-Cokesbury, 1948. $7.50.

LAWRENCE, BROTHER. *The Practice of the Presence of God.* Available in many editions; Judson, $.50; Revell, $.25; Forward Movement Commission of the Protestant Episcopal Church, 412 Sycamore St., Cincinnati 2, Ohio, $.07.

LOYOLA, IGNATIUS OF, SAINT. *The Spiritual Exercises.* Newman, 1943. $1.25.

PASCAL, BLAISE. *Pensées;* with an English translation, brief notes and introduction by H. F. Stewart. Pantheon, 1950. $5.

RAUSCHENBUSCH, WALTER. *Prayers of the Social Awakening;* 2d ed. Pilgrim, 1925. o.p.

Theologia Germanica. Reprinted in 1949 by Pantheon for $2.50.

WILSON, THOMAS. *Sacra Privata.* First published in 1872. Many reprints; now o.p.

WOOLMAN, JOHN. *Journal.* Many editions; Everyman's Library, $1.45.

CHRISTIAN SOCIOLOGY

BARRON, J. B., and WADDAMS, H. M. *Communism and the Churches.* Morehouse-Gorham, 1950. $1.25 (paper). This is a documentary study of the attitude of Communist governments to the churches, with a foreword by the Archbishop of Canterbury.

BRADY, R. A. *Business as a System of Power.* Columbia Univ., 1943. $3.50. An important study of the organization and power of large-scale business enterprises in several nations.

McKeon, Richard, ed. *Democracy in a World of Tensions.* Univ. of Chicago, 1951. $4.50. A symposium under the editorship of Mr. McKeon prepared by UNESCO wherein thirty-four able thinkers examine the ambiguities and divergences in the interpretation of the word "democracy."

Maritain, Jacques. *Man and the State.* Univ. of Chicago, 1951. $3.50. Here one of the ablest neo-Thomist thinkers gives his interpretation of the basic principles underlying democracy.

Maves, P. B., and Cedarleaf, J. L. *Older People and the Church.* Abingdon-Cokesbury, 1949. $2.50. One of the first serious efforts, from the Christian perspective, to examine one of the major cultural problems of our time — the increase of the life span without an equivalent increase of meaning and satisfaction in old age.

Oldham, J. H. *Work in Modern Society.* A booklet obtainable through the World Council of Churches, 297 Fourth Ave., New York 10, N. Y., for $1. Raises basic questions about the bearing of the Christian faith upon the actual decisions that men make in their daily work.

Smith, R. C. *The Church in our Town.* Abingdon-Cokesbury, 1945. $1.50. A careful study of the church in the rural community.

Thurman, Howard. *Jesus and the Disinherited.* Abingdon-Cokesbury, 1949. $1.25. A small book filled with insights from one of our most sensitive spirits.

Warner, W. L., and Lunt, P. S. *The Social Life of a Modern Community.* Yale Univ., 1941. $4. One of the important Yankee Series volumes wherein the pressures of social class are described and examined. A "must" book if the minister wishes to understand some of the factors within which the Gospel must be preached.

World Council of Churches. *Man's Disorder and God's Design* (Amsterdam Assembly Series). Harper, 1949. 5 vols., $2 each, except for vol. 5 which is $3.50; or $5 for the first four volumes bound together. Especially Vol. III, *The Church and the Disorder of Society,* and IV, *The Church and the International Disorder.* These reports summarize some of the deepest insight of contemporary Christians regarding the social responsibility of the church.

The Rural Church

Bailey, L. H. *The Holy Earth.* Christian Rural Fellowship, 156 Fifth Ave., New York 10, N. Y., 1943. $.25. A reprint of the earlier work, published in 1915; one of the best interpretations of the soul in the soil.

Beard, J. A. *The Story of John Frederick Oberlin.* Pilgrim, 1909. o.p. Old but still valuable biography of a model country minister.

Brownell, Baker. *The Human Community.* Harper, 1950. $4. A book on rural sociology written by a leading philosopher who knows the country community first-hand. Very valuable for rural ministers.

BRUNNER, S. DES. and YANG, E. HEIN PAO. *Rural America and the Extension Service.* Teachers College, Columbia Univ., 1949. $3 cloth, $2.80 paper. Certainly the rural religious worker should be in touch with the "largest agency of adult education in the world."

BRUNNER, E. DES. *Surveying Your Community.* Harper, 1925. o.p. The man who knows gives the facts on community surveys.

The Christian Rural Fellowship Bulletin. The Fellowship, 156 Fifth Ave., New York 10, N. Y. Sent to members; four types of membership, $1-$25. Uniformly the best bulletin on the rural life of the world.

DANA, MALCOLM. *The Larger Parish Plan.* Congregational Church Extension Boards, Town and Country Department, 287 Fourth Ave., New York, N. Y. $.25. Explanation of a movement to revitalize the rural church.

DOANE, D. H. *Vertical Farm Diversification.* Univ. of Oklahoma, 1950. $2.75. Written by a man who knows how to manage farm property and get the last dollar out of farm products. He outlines a system of what he calls "vertical agriculture," which is, in substance, a method of taking farm products a step farther in processing them on the farm, or in the community, and getting a much higher return than they would bring in their raw state.

HEWITT, A. W. *God's Back Pasture.* Harper, 1941. $1.75. Problems and opportunities in a country parish.

HIGGINBOTTOM, SAM. *Sam Higginbottom, Farmer.* Scribner, 1949. $3. The story of a great agricultural missionary.

HUNTER, E. A. *The Small Town and Country Church.* Abingdon-Cokesbury, 1946. $1.50. Brief but inclusive of major emphases.

Hymns of the Rural Spirit. Published very inexpensively by the Commission on worship, Federal Council of The Churches of Christ in America, 1947.

KOLB, J. H., and BRUNNER, E. DES. *A Study of Rural Society.* Houghton Mifflin, 1946. $4.85. Covers the field of rural sociology comprehensively.

LANDIS, B. Y. *A Cooperative Economy.* Harper, 1943. o.p. An expert on church and society discusses economic cooperation.

Same. *Rural Welfare Services.* Columbia Univ., 1949. $3. Description of rural social services and the relation of the church to them.

LINDSTROM, D. E. *American Rural Life.* Ronald, 1948. $4.

Same. *Rural Life and the Church.* Garrard, 1946. $2.50. A leading rural sociologist and active churchman deals with the church in relation to other forces.

National Catholic Rural Life Conference. *Manifesto on Rural Life.* Bruce, 1939. $2.50. Presentation of the philosophy and plans of the Roman Catholic Church for Christianizing rural America.

NELSON, LOWRY. *Rural Sociology.* American Book, 1948. $4.75. Nearly up to date and definitely helpful.

POSTON, R. W. *Small Town Renaissance.* Harper, 1950. $3. Rebirth of Montana communities.

RICH, MARK. *Rural Prospect.* Friendship, 1950. $1.50. A home missions text book. Comprehensive yet brief. Emphasizes the community.

SHERRILL, L. J. *Religious Education in the Small Church.* Westminster, 1932. o.p. A manual on the educational program of a country church.

SMITH, R. C. *The Church in our Town.* Abingdon-Cokesbury, 1945. $1.50. Helpful discussion of the rural church in relation to other agencies.

Attention is called to the periodical *Town and Country Church* (monthly except in summer), 297 Fourth Ave., New York 10, N. Y. ($1 a year), which is indispensable for keeping up to date in regard to rural religious work; also the numerous excellent pamphlets on many phases by Ralph A. Felton, which are the results of studies under his supervision at Drew Theological Seminary, Madison, N. J. Also recommended are Dumont Clarke's leaflets on *The Lord's Acre Plan,* which can be obtained from the Farmers' Federation, Asheville, N. C. The reports of the *National Convocations on the Church in Town and Country* cover many aspects and can be secured from the Committee on Town and Country Church, 297 Fourth Ave., New York 10, N. Y.

WORLD RELATIONS

CARVER, W. O. *Christian Missions in Today's World.* Harper, 1942. o.p. A lifelong student of Christian Missions presents his appraisal of the missionary movement in the present world situation.

DAVIS, J. M. *New Buildings on Old Foundations.* Friendship, 1945. $1.75. A scholarly and thorough study of the integration of the younger churches with their native cultures.

EDDY, SHERWOOD, *Pathfinders of the World Missionary Crusade.* Abingdon-Cokesbury, 1945. $2.75. Brief biographies of great pioneers of the missionary movement at home and abroad.

HIGGINBOTTOM, SAM. *Sam Higginbottom, Farmer.* Scribner, 1949. $3. The fascinating life story of the great agricultural missionary in India.

HUME, E. H. *Doctors Courageous.* Harper, 1950. $3.50. A stirring account of what medical missionaries have achieved in the past and are doing at present.

JURJI, E. J. ed. *The Great Religions of the Modern World.* Princeton Univ., 1946. $3.75. An able introduction to the ten leading religions in today's world.

KRAEMER, HENDRIK. *The Christian Message in a Non-Christian*

World. 1938. Originally published by Harper in 1938; now reissued by Friendship ($3.50). A theologically profound study of the relationship of the Christian faith to the non-Christian religions.

LATOURETTE, K. S. *A History of the Expansion of Christianity.* 7 vols. Harper, 1937-45. $4 a volume; $22.50 for set.

Vol. 1: The first five centuries.

Vol. 2: The thousand years of uncertainty.

Vol. 3: Three centuries of advance.

Vols. 4, 5, and 6: The great century.

Vol. 7: Advance through storm.

A monumental work in the history of Christian missions by the great teacher of missions at Yale.

LATOURETTE, K. S. *The Christian Outlook.* Harper, 1948. $2.50. A challenging and hope-inspiring analysis of the outlook for the Christian Church.

NEWBIGIN, J. E. L. *The Reunion of the Church.* Harper, 1949. $3. A study of organic church union, based on the experience of the new Church of South India.

SOPER, E. D. *The Philosophy of the Christian World Mission.* Abingdon-Cokesbury, 1943. $2.50. An excellent study of the Biblical and theological basis and the strategy of Christian missions.

VAN DUSEN, H. P. *World Christianity, Yesterday, Today and Tomorrow.* First published by Abingdon-Cokesbury (1947); reissued by Friendship, $1 (paper). A study of the divisive and unitive forces in Christianity and the contribution of missions to the ecumencal movement.

PASTORAL PSYCHOLOGY

DICKS, R. L. *My Faith Looks Up.* Westminster, 1950. $1.50. A useful book to loan to persons who are anxious.

FOSS, MARTIN. *Symbol and Metaphor.* Princeton Univ., 1949. $2. The last four chapters of this small book should be of real service to pastors who are seeking an improved language for the communication of religious experience.

FROMM-REICHMANN, FRIEDA. *Principles of Intensive Psychotherapy.* Univ. of Chicago, 1949. $3.75. Principles based upon the view that human personality can be understood only in terms of interpersonal relationships.

HARROWES, WILLIAM. *Human Personality and its Minor Disorders.* Williams and Wilkins, 1949. $3.50. Written from the psychobiological point of view, this book presents a form for the objective, holistic study of personality.

MAVES, P. B., and CEDARLEAF, V. L. *Older People and the Church.*

Abingdon-Cokesbury, 1949. $2.50. One of the truly helpful books for pastors, especially the second section on Care of Older People.

RANK, OTTO. *Psychology and the Soul.* Univ. of Pennsylvania, 1950. $3.50. A critique on modern psychology by one of the best of the philosopher-psychologists.

WISE, C. A. *Pastoral Counseling: Its Theory and Practice.* Harper, 1950. $2.75. The counseling relationship, counseling and the Christian faith, and problem areas in counseling are presented acceptably to most pastors.

RELIGIOUS EDUCATION

CUMMINGS, O. DEW. *Christian Education in the Local Church.* Judson, 1946. $1.50; $1 in paper. A practical book that helps leaders organize and administer church education.

CROSSLAND, WELDON. *How to Build Up Your Church School.* Abingdon-Cokesbury, 1948. $1.50. Written by a pastor who uses the educational method in the local church.

DESJARDINS, LUCILE. *Building An Intermediate Program.* The Westminster Press, 1939. o.p. A guide for the difficult task of teaching and leading young people of Junior High age.

EAKIN, M. M., and EAKIN, FRANK. *The Church-School Teacher's Job.* Macmillan, 1949. $2.75. The person who masters this book will be far advanced toward engaging in teaching as it should be done.

ELLIOTT, H. S. *Can Religious Education Be Christian?* Macmillan, 1940. $2.50. For the reader who desires a basic philosophy in the field.

FALLAW, WESNER. *The Modern Parent and the Teaching Church.* Macmillan, 1950. $2.75. A program for uniting home and church for Christian living.

HARNER, N. C. *The Educational Work of the Church.* Abingdon-Cokesbury, 1939. $2.00. This book has gone through many printings and has proved its value for a comprehensive job of Christian nurture in the local church.

Same. *Youth Work in the Church.* Abingdon-Cokesbury, 1942. $1.75. Widely used by those who seek help with their youth programs.

Same. *I Believe: A Christian Faith for Youth.* Christian Education Press, 1950. $1.75. Prof. Harner again demonstrates his helpfulness to those desiring to guide young people into a theological inquiry.

HENRY, VIRGIL. *The Place of Religion in Public Schools.* Harper, 1950. $2.50. By a superintendent of schools who faces the controversial problem of teaching religion in the public school.

HOCKMAN, W. S. *Projected Visual Aids in the Church.* Pilgrim Press,

1949. $3.75. By a pioneer in using visual aids in the educational program of the local church.

LIGON, E. M. *A Greater Generation.* Macmillan, 1948. $2.50. Here is the gist of the widely publicized Character Research Project, popularly known as "the Ligon plan."

MANWELL, E. S. M., and FAHS, S. B. L. *Consider the Children — How they Grow.* Beacon, 1941. $2. Excellent for home and nursery class guidance.

MAVES, P. B., and CEDARLEAF, J. L. *Older People and the Church.* Abingdon-Cokesbury, 1949. $2.50. The pastor with forethought will want this book to help him minister to the growing number of Americans who are over sixty and who need special care by the church.

MILLER, R. C. *The Clue to Christian Education.* Scribner, 1950. $2.75. The author offers more than most writers who have attempted to join Christian education to theological foundations.

ROORBACH, R. K. *Religion in the Kindergarten.* Harper, 1949. $2. A guide to teaching in the church kindergarten.

SMITH, H. S. *Faith and Nurture.* Scribner, 1941. $2.50. An indictment of modern religious education and an emphasis on fundamental doctrines.

SMITH, U. R. *The Junior Department of the Church School.* Abingdon-Cokesbury, 1934. $1.50. An older book but still useful for the junior age-level.

SMITHER, E. L. *Primary Children Learn at Church.* Abingdon-Cokesbury, 1944. $1.25. Teachers of elementary children can get help from this little volume.

VIETH, P. H. *The Church and Christian Education.* Bethany, 1947. $2.50. Prof. Vieth has brought into the confines of a single volume the work of sixty ministers, theologians, and educators who conducted a two-year survey of the field.

WHITEHOUSE, E. S. *The Children We Teach.* Judson, 1950. $2.50. Written from the point of view of child psychology for Christian parents and teachers.

Creative Expression

HARTMAN, GERTRUDE, and SCHUMAKER, ANN, eds. *Creative Expression.* Milwaukee: E. M. Hale, 1939. $2. Methods of sixty-three progressive educators in many creative fields.

MINTER, D. C., ed. *Modern Home Crafts.* New York: John H. Hopkins, Inc., 1936. $5. Written by twelve craftsmen, covering nearly twenty crafts.

NEWKIRK, L. V. *Integrated Handwork for Elementary Schools.* Silver, Burdett, 1940. $3.20.

REYNOLDS, H. A. *Complete Book of Modern Crafts.* World Pub., 1946. $1.

RICE, REBECCA. *Creative Activities.* Pilgrim, 1947. $3.50.

Religious Drama

BATES, ESTHER WILLARD. *The Church Play and Its Production.* Walter H. Baker, 1938. $3.50. A beautifully written and adequate guide to the writing and producing of religious drama, rich in illustration and bibliography.

BROWN, T. S., ed. *Treasury of Religious Plays.* Association, 1947. $3. Twenty plays.

EASTMAN, FRED, and WILSON, L. L. Drama in the Church. S. French, 1933. $1.50.

Same. *Ten One-act plays.* Willett, 1937. $2.

WHITING, I. K. *Dramatic Preludes and Services of Worship.* Walter H. Baker, 1940. $1.50. Ten plays admirably arranged for the Church School to give once a month, both preceded and followed by excellent worship services.

WILSON, D. C. Twelve Months of Drama for the Average Church. Walter H. Baker, 1933. $2.75. Twelve plays.

Story Telling

BAILEY, C. S. *Tell Me Another Story.* Milton, Bradley, 1918. Reprinted by Platt, $1.50. There are several more by this author that are equally good.

BRYANT, S. C. *How To Tell Stories to Children;* new ed. Houghton Mifflin, 1924. $2.50. Same comment as on preceding book.

EGGLESTON, M. W. *Thirty stories I like to tell.* Harper, 1949. $1.50.

JOHNSON, EDNA, and SCOTT, C. E., comps. *Anthology of Children's Literature.* Houghton Mifflin, 1940. $7.50.

LINDSAY, M. M. *The Story-teller.* Lothrop, Lee, and Shepard, 1915. o.p.

ODELL, M. C. *Another Story Shop.* Judson, 1947. $2.

BROWN, J. P. The Story Teller in Religious Education. Pilgrim, 1951. $2.

SAWYER, RUTH. The Way of the Story-teller. Viking, 1942. $2.50.

SHEDLOCK, M. L. The Art of the Story-teller; rev. ed. Appleton Century, 1938. o.p.

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Andover Newton Bulletin

Inauguration and Commencement Number

June, 1951

THE ANDOVER NEWTON BULLETIN

VOL. XLIII JUNE, 1951 No. 5

This issue of the ANDOVER NEWTON BULLETIN
is dedicated to the Graduating Class of 1951,
with prayerful best wishes and high expectation.

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Gordon Sanders of the Boston Herald Traveler

THE ANDOVER NEWTON BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, five times a year, October, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894

Andover Newton Bulletin

Inauguration

and

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OUR WITNESS — OPPORTUNITIES AND PERILS

The Inaugural Address of President Herbert Gezork, April 12, 1951

Much has been said and written in recent years about theological education. I should prefer, therefore, in this address rather not to speak of the training for the Christian ministry, but of our ministry itself, and to point to some aspects of our Christian witness today and to emphasize some specific opportunities and perils which to my mind are particularly significant in our time.

I

Let us first think for a moment of that part of our Christian ministry which will always be the very core of all our work: the ministry to and for individuals. What an unusual, unprecedented opportunity lies here before us. For here is modern man, lost in the mass. Almost every aspect of contemporary life impresses upon him the fact that he counts for little as an individual. The modern world regards human society as primarily a problem in social engineering, where the individual as such is hardly more than a nuisance. Society does not seem to be much interested in him as this person that he is, but rather as the bearer of a union card, the figure in a Gallup poll, a member of a party or pressure group or club. He is submerged in the mass. The words ringing in his ear all the time are words like mass production, mass circulation, mass movement, mass protest, and now mass destruction. Yet deep in his soul there is something that rebels violently against this usurpation of his self by the mass. He suffers from a sense of lostness, and he longs for nothing more than to be recognized as an individual. Here is the great opportunity for those who proclaim a gospel that points to One Who in His love and concern for each single person will leave the ninety-and-nine that is the mass, and go out after the one who is lost.

What a tragic error for the Christian Church in a time like this to be captivated so much by the mass spirit, to be entranced by the worship of numbers, of bigness — and thus to forget the example of its Master who always seemed to shy away from the masses, but always went seeking the individuals.

Moreover, the rapid changes, the violent upheavals, the hyper-tensions, the deep insecurity of our time have driven more people than ever before into deep anxieties, neuroses and delinquency. The crowded waiting rooms of psycho-analysts, the asylums, the court rooms and prisons, the millions of broken homes in our nation bear a terribly eloquent witness to the fact that many of our contemporaries are mentally and morally going to pieces under this pressure.

In this situation we must be everlastingly grateful for the deeper understanding of human nature which the new insights of psychology have brought to us; in fact, we might well say that it has been providential that these insights have been given us in a time in which they are so desperately needed, thus rendering invaluable assistance to the Christian minister as he tries to help people. And it becomes more and more obvious that the need for a Christian ministry in this area of contemporary life is increas-

ingly being recognized. The demand for well-trained and qualified chaplains in hospitals is steadily growing; prison authorities are realizing more and more that a genuine rehabilitation of their charges is impossible without an adequate psycho-therapy and they have become aware of the great potential help which is rendered by religious factors. But the greatest opportunity for a truly redemptive work is still in the parish ministry.

However, this great opportunity contains also certain perils. One of these is the temptation for Christian ministers to become amateur psycho-analysts and therapists. We must never forget that the real task of the Christian minister is not to take over the function of the medical profession, but to bring to bear the healing and saving power of the Christian gospel upon those in need, and to lead them toward a true discipleship of Christ.

But there is a still deeper danger. As one reads the sermon topics announced in the papers or on the bulletin boards of churches, one finds frequently such as these: "How to overcome your worries;" "How to manage your fears;" "How to achieve harmony within yourself," etc. And there is nothing wrong in such topics; the Christian Faith has answers to these questions. But as one listens to some of these sermons, or reads them, one discovers that the answers offered here are often not informed by the Christian Faith, but rather by a philosophy of stoic detachment or Aristotelian moderation. And something may be presented as the Peace of God which in reality is an escape from this cruel and frightening world of ours into an ivory-tower of complacency and detachment. Thus here the achievement of serenity becomes the main object of a person's religious search. And it is not just coincidence that many of those who recommend this kind of religious substitute, are the same who try to make Christianity a bulwark for the status quo, who oppose every necessary movement of social reform or change.

Thus the well-known Marxist indictment of religion, that it is "an opiate of the people," a means of escape from reality, comes in such cases dangerously near to the truth.

As one studies the lives of the great heroes of our Faith, an Elijah, an Amos, a Jeremiah, a Jesus of Nazareth, a Paul, one is impressed with the fact that they did not possess tranquility of mind and peace of spirit, but their hearts were wrung into agony, and they did not go about aiming to make people well-adjusted to their environment, but they aimed at making both, people and their environment, re-adjusted to the will of God. We should not forget that the symbol of the Christian Faith is not a Buddha, sitting serenely on a Lotos flower and contemplating the world, but a Man, hanging on a cross. "Christianity," wrote Kierkegaard, "has been made too much of a consolation; people have forgotten that it is a demand." The New Testament says of the Peace of God that it passes all understanding; I am rather sure that it passes the understanding of those who try to see in it primarily a means of overcoming anxieties and relieving worries. Not those who are always concerned with their own self — and a lot of what today goes under the name of religion, is largely a cult and a cuddling of little egos — but those who in love forget themselves over the needs and sorrows of others, who enter deeply into the

sufferings of mankind, find a happiness and a fulfillment which is not of this world; a Wilfred Grenfell in the icy wastes of Labrador; a Toyohiko Kagawa in the slums of Kobe; an Albert Schweitzer in the jungle of Africa: they are the ones who have experienced that joy which is "three parts pain;" they have caught a glimpse of the Peace of God.

II

This leads us directly to the second area in which our Christian witness and ministry is facing today great and challenging opportunities: The area of social and public life. There may still be those who maintain that the Christian Faith contains no relevance to the life of society, that it is solely and exclusively concerned about the individual and even with him only about his spiritual life. But wherever the Christian doctrine of the Incarnation is taken seriously, and the extent to which a person is conditioned by society, is recognized in all its implications, there the heresy of a purely individualistic Christianity will have to be abandoned.

It certainly was one of the greatest hours in the history of the German Protestant Church, when in 1934, under the shadow of the Nazi tyranny, at the Synod of the Confessional Church in Barmen the leaders solemnly declared: "As Jesus Christ is God's assurance of the forgiveness of all our sins, so with equal power He is also God's claim on our whole life demanding that every area of it must be brought into obedience to His will."

The men who made this declaration realized that too often the Church had sat in an ivory tower of otherworldliness, and had kept silent where it should have spoken out strongly in the name of its Lord on the affairs of public life. There, at Barmen, the first decisive steps were made on a road, which for many of these men led to long years of imprisonment in concentration camps, as for Niemoeller, and for others to the martyr's death, as for Bonhoeffer. But a Christian witness, which does not proclaim the Divine Imperative to the whole of man, and to all of life, is only a half witness.

And now, in this time of change, of bewilderment, and confusion, the Christian ministry owes such a witness to the world in the midst of which it is set. But as soon as we have stated this conviction, we become immediately aware of the difficulties and perils confronting us on all sides when we as God's servants want to proclaim His word for our time. There is on the one side the danger that we may deal in such vague generalities that everybody will agree with us and yet not know what to do as a Christian in the immediate crisis. Shailer Matthews told of once having lost his way in the open country somewhere in Minnesota. He and his driver had left the main road and could not find their direction in the darkness. At last seeing a signpost at a cross-roads, the driver stopped and held a flickering match high. The signs pointed one way to New Orleans, the other to Montreal. The signs, doubtless, were correct, but still the two travelers did not know which way to turn next. So much of our Christian witness is in such general terms, one sign pointing to heaven, the other to hell, but still the people do not know what to do next in the immediate situation confronting them. This is especially true in the

area of public life, when it comes to the decisions which our people have to make as responsible citizens. No wonder that some of our statesmen are rather irritated by the noble pronouncements which ecclesiastical organizations and single Christian leaders often give forth, without telling them what specific action this lofty ideal will demand in the immediate situation calling for a decision.

But the difficulties are just as great when we attempt to go in the opposite direction and to render specific guidance in the complex situations of public affairs. However much we may deplore it, it remains nevertheless a fact that the church itself is divided by many partisan interests of economic or political or racial or geographic allegiance. And the Christian minister too, however sincere and consecrated he may be, will inevitably be affected in his judgments by his own social heritage, his environment and his individual make-up. One of his temptations will be to arrogate divine sanction to his own social conviction and political position. When the Reverend Jesse Jones in 1871 solemnly declared "The Republican Party is the Party of Jesus Christ," he may have been just as sincere, but he was also just as wrong as the Reverend George Herron who a few years later proclaimed that no one could be a Christian who was not also a Socialist. In recent times, many of you may have had such an experience as I had not long ago when within a few days three Christian ministers, all equally sincere and concerned about doing God's Will in the matter, presented three different counsels on the Korean problem to me: the one advocating that the U. N. troops should fight to the borders of Manchuria, the other that they should remain at the 38th parallel, and the third that they should get out of Korea as quickly as possible.

Might it not be then the primary task of our witness in the affairs of public life that we should bring the goodness of Christ to bear as a judgment upon all our decisions, organizations, and activities; so that in its light the fragmentary character of our values may be recognized by us, and the evil which lurks even in our best causes and our noblest intentions may be brought to light, so that this daily renewed self-examination may save us, and our people, from self-righteousness? In the great global conflict of our time, there is perhaps no greater danger hanging over the American people than this thinking in terms of white and black, with ourselves, of course, representing the white. Thus the first task of our witness in this area may well be, at the present time, to create an uneasy conscience.

And should our nation not have an uneasy conscience when we think of the recent political manipulations over the question whether to send food to the starving millions of India?

Should we not have an uneasy conscience with regard to those many people in our own nation who are now being helplessly crushed and pulverized into a despairing new proletariate by a spiraling inflation while the big power groups simply seek their own interests and accuse each other for all that goes wrong?

Should we not have an uneasy conscience when we think of the corruption which seems to have eaten so deeply into the fiber of our whole

society, a corruption of which we got only glimpses by the recent Senate and other investigations?

Let the Christian Witness here speak out louder than it has done in the past.

Furthermore, it is an indispensable and basic part of the Christian Witness in public life that the church in its own organizational and institutional life practice those principles which it confesses. When one thinks of racial segregation and discrimination within the church itself, one certainly must realize how much it, in its own practice, falls short of the Will of God which it proclaims. We have often heard it said that the Church can save the world. But if its own behaviour is only a reflection of the behaviour of the society in the midst of which it lives and which it has set out to convert, how can that ever happen?

In this area of our Christian Witness to the life of society, there is today one great peril which has consistently grown over the past years, and continues to grow: the threat to freedom. One of the most striking, and also most terrifying phenomena of our time has been the continuously growing power of the state. This trend has reached its final climax in the totalitarian state where everything, down to the very thinking and feeling of the citizens, is under constant surveillance and control. Thus the threat to freedom has there become a grim reality. To be sure, in the lands behind the Iron Curtain, there exists religious freedom of a sort. Churches are open, services are held, sermons are preached, Christian ordinances are administered. But wherever a voice is raised to speak in the name of God on some issue of public life, to reprimand the all powerful state for some action, there that voice will be quickly silenced.

But as we shudder at the sight of that darkness, let us be well aware of the ominous clouds which are rising on our own horizon. As our nation is girding itself for total war, or at least for total defense, inevitable totalitarian trends become apparent. A recent visitor from the British Isles was struck by the impression how many people in our country, not only in academic circles, but also among religious leaders, are obviously becoming more and more afraid to speak their minds openly on public issues, if their convictions are not in agreement with the general trends of public, or official, opinion. It is not impossible that while we are engaged in the effort to stem the tide of totalitarianism abroad, we may fall victim to a creeping kind of totalitarianism at home which slowly by imperceptible stages, might engulf us. This is the grave peril of our time, and here lies one great task of our Christian Witness, perhaps at present the most urgent one. Recent history has shown that a sustained and effective resistance to the tyrannies of our time must at its core be spiritual, — or it will collapse. It has become one of my deepest convictions that a secularized democracy will have a poor chance to withstand totalitarianism. Only they can be truly free, and can be true champions of freedom, who have become servants of a cause which transcends all earthly causes.

III

Let me mention still briefly a third area in which the Christian Witness is today presented with unusual opportunities. It is the field of

Christian Missions. But how can that be, you may ask, in a time in which many mission fields are closing their doors; in a time in which missionaries are forced to return home, leaving their fields where generations of them have labored in the past? In a time in which there is growing antagonism among the peoples of the Eastern world against the West? In a time in which the masses of Asia which have looked to the West as superior, are becoming proudly conscious of the worth of their own cultures and are rejecting much of what we Westerners are cherishing; in a time in which rising nationalisms everywhere are sounding the death knell of Western colonialism and imperialism? Does this not mean the end of Christian Missions?

To answer this question in the affirmative, means not only to be unfaithful to the Commission of our Lord, to deny the universal truth and saving nature of the Christian Gospel, but also to pronounce a death sentence on the church at home: for Christian history irrefutably shows that a church which has lost the missionary impulse, is writing its own doom and condemning itself to a lingering death.

No: the need for Christian missions is today as great as ever; in fact, it is even made more urgent by the fact that in many parts of the world the old native religions are losing their grip on the people, and thus a spiritual No Man's Land is created for which Communism, as a faith and a program of salvation, is making a strong bid.

But this must be added: great as the need for the Christian missionary outreach is, the demands imposed upon it are most formidable, and unless these demands are met, the missionary enterprise would better be discontinued. First, the Christian witness in non-Christian lands must disengage itself as much as possible from all association with Western culture, civilization, and above all power; all sense of cultural and racial superiority must be disavowed; furthermore, the Christian missionary in a foreign land will face today the very difficult task of winning back, and holding the confidence of peoples who have become deeply distrustful toward anything and anyone coming from countries whose governments they suspect of continued imperialistic intentions, whether these intentions are of a military, or political, or economic nature. The Christian messenger to these people will have to prove that he is sympathetic towards their justified dreams of freedom and independence and this again may cast suspicion upon him in his own home land.

These seem almost unsurmountable difficulties and great perils, and yet wherever the bearers of the Christian witness will go out into the world in this spirit, ready to share the poverty of the people among whom they will live, proclaiming in word and daily action the love of their Master, vicariously atoning for the guilt and sins of their own nation, and thus actually manifesting in their own lives the fact of the Divine Incarnation, — there that ministry of healing and reconciliation will be performed which our broken, bleeding humanity needs today so desperately. And as the Younger Churches will continue to grow and mature, the day may not be too far away when Christian missions will have become a two-way passage, a process not so much of giving on our part and of receiving on theirs, but a mutual sharing in the riches of our common faith.

This, then, is the work to which we are called and committed: to prepare young men and women to become pastors, true shepherds, who will have deep understanding of human need and even deeper compassion on those who are in need; prophets, who unashamed and unafraid will speak God's word of truth and righteousness to all, whether in high or low places; and pioneers, who will go out to the ends of the earth, their hearts aflame with that wild hope of which Vachel Lindsay wrote:

"This is our Faith tremendous,
Our wild hope, none shall scorn,
That in the name of Jesus
The world shall be reborn."

GRADUATION EXERCISES

May 29, 1951

10 A. M.

PRELUDE Prelude and Fugue in B Minor *Bach*

PROCESSIONAL

INVOCATION THE REVEREND ROBERT WOOD COE, D.D.

ANTHEM Almighty God of our Fathers *James*

ADDRESS ROBERT BARNARD DENNETT

ADDRESS JOHN J. GARVER

ANTHEM Thou wilt keep him in perfect peace *Wesley*

CONFERRING OF DEGREES

ADDRESS TO THE GRADUATES
PROFESSOR JOHN HUMPHREY SCAMMON, TH.D

HYMN Lord of all being No. 60

COMMENCEMENT ADDRESS Christian Service in a Day Like This
THE REVEREND FREDERICK M. MEEK, D.D.

BENEDICTION THE REVEREND HAROLD STERLING CAMPBELL

RECESSIONAL HYMN God of the prophets No. 437 (tune of 402)

POSTLUDE Concerto in C Major *Bach-Vivaldi*

DAVID RALPH MACLEAN, *Organist-Director*

PRELUDE AND POSTLUDE BY JET ELTON TURNER

THE SEMINARY CHOIR

1951 CANDIDATES FOR DEGREES AND THEIR THESIS

BACHELOR OF DIVINITY

*Lloyd Erwin Beebe, (B.S., Tufts College, 1944) Medford, Massachusetts. "The Function of the Minister in the Sick Room."

Gracia Campbell Bishop, (A.B., Boston University, 1945; A.M., Boston University Graduate School, 1947) Claremont, New Hampshire. "Kierkegaard's Social Thought."

Robert Fulton Bishop, (A.B., University of Illinois, 1947) Decatur, Illinois. "Self-Fulfillment Through Self-Denial."

Anna Louise Cole, (A.B., Tufts College, 1944) Milford, Connecticut. "A Study of the Life and Religious Development of John Donne, Sometime Dean of St. Paul's." Cum laude.

Robert Barnard Dennett, (A.B., Bates College, 1946) Hopedale, Massachusetts. "Elderly People and the Christian Ministry."

John J. Garver, (A.B., Shurtleff College, 1948) Decatur, Illinois. "The Doxologies of Paul." Cum laude.

Cloma, Alexander Huffman, (A.B., Baylor University, 1942) Albuquerque, New Mexico. "Some Evidences of the Operation of the Doctrine of Atonement as Revealed in a Clinical Study." Cum laude.

Valdeko Kangro, (University of Tartu, Estonian National Conservatory) Tartu, Estonia. "Montanism."

Paul Shigeru Morimoto, (University of Hawaii; Evangelical Theological College; Wheaton College; A.B., Emerson College, 1950) Puunene, Maui, Hawaii. "The Biblical Influence upon Søren Kierkegaard."

*Alberto Elmore Plummer, (A.B. in Th., New England School of Theology, 1947) Boston, Massachusetts. "The Religious, Political, and Social Contributions of the Colonial Pulpit from 1632 to 1775."

Kaljo, Raid, (Estonian National Conservatory; University of Stockholm) Tallinn, Estonia. "Twentieth and Late Nineteenth Century Roman Catholic Writers on the Protestant Reformation."

Masao Tsuboi, (Doshisha University, 1935) Kyoto, Japan. "A Study of John Wesley's Conversion."

Robert Scott Walker, (B.A., University of Washington, 1947) Seattle, Washington. "The Synoptic Miracles of Jesus and Modern Attitude Toward Miracle."

Abbott Winslow Whitmarsh, (A.B. in Th., Gordon College, 1947) Somerville, Massachusetts. "The Potentialities of Television for Religious Education."

Morton Woodrow Work, (A.B., Ottawa University, 1948) Detroit, Michigan. "History of the Sunday School of the First Baptist Church, Medford, Massachusetts."

* Combined B.D. and S.T.M. programs.

MASTER OF RELIGIOUS EDUCATION

Geraldine Virginia Lee, (B.A., Kalamazoo College, 1949) Detroit, Michigan. "Children's Vocal Music in Worship."

Mary Belle Meadows, (B.A., Ottawa University, 1949) Yoder, Kansas. "The Rural Church in the Community."

Charlene Bradbury de Ordaz, (B.A., Ottawa University, 1949) Meade, Kansas, "The Church and the Process of Human Aging."

Rizalina Javelina Somes, (B.A., Central Philippine College, 1949) Jaro, Iloilo City, Philippines. "A Study of the Common Personal Problems of Filipino Young People Through the Use and Administration of the Ross Mooney Problem Check-List."

Betty Lee West, (A.B., Marshall College, 1948) Huntington, West Virginia. "The Ministry of the Church to Senior High Young People."

Jennie Sophia Winsor, (A.B. in Th., Gordon College, 1940) Braintree, Massachusetts. "The Project Method in the Church School."

MASTER OF SACRED THEOLOGY

Lloyd Erwin Beebe, (B.S., Tufts College, 1944) Medford, Massachusetts. "The Function of the Minister in the Sick Room."

Russell Edgar Brown, (A.B., Colby College, 1943; B.D., The Newton Theological Institution, 1947) Dorchester, Massachusetts. "The Use of the Strong Vocational Interest Blank for Predicting Success in the Ministry."

Alexander Homer Demopulos, (Greek Archdiocese Theological Institute, 1949; B.D., Andover Theological Seminary, 1950) Reading, Pennsylvania. "The Church and the Healing Ministry."

Alberto Elmore Plummer, (A.B. in Th., New England School of Theology, 1947) Boston, Massachusetts. "The Religious, Political and Social Contributions of the Colonial Pulpit from 1632 to 1775."

James Archibald Sherrill, (B.A., University of Redlands, 1947; B.D., The Newton Theological Institution, 1950) Long Beach, California. "The Pastor and Psycho-Therapeutic Treatment of Criminals."

Masao Yamada, (B.A., University of Hawaii, 1929; B.Th., Auburn Theological Seminary, 1933) Hilo, Hawaii. "The Nisei Woman in Hawaii — Cultural and Psychological Implications."

ANDOVER NEWTON COMMENCEMENT, 1951

The following was written by an alumnus of the five year class, Andover 1946, Robert J. MacLeod, the minister of the First Congregational Church, Boylston, Massachusetts. We are grateful to him for this sharing of his impressions.—*Editor*.

Those of us who have known Andover Newton Hill find that each time Commencement rolls around, it falls in those few days which usher in the summer season and which are heralds of the time of growth and maturity. The writer is reminded that a busy parish makes these five years seem as if it were but yesterday when he wore a cap and gown to walk down the Hill for the last time as an undergraduate for those last words of wisdom and instruction before we were scattered by the great Sower, like seeds across the field. On returning one might expect to see some faces of students whom we knew in those days, but they too are gone like ourselves. Each in his turn has left, feeling for the first time in his life that he would be able to make some concrete use of his years of training and that his life would become of productive value after "living on the books!"

For those who have not been on the campus since their graduation, the Hill is not exactly what our memories had stored away; it is more. It is a new Zion of inspiration, and each class, as it leaves the Hill, seems to be saying with the youth of ancient Athens, " . . . that we shall transmit this city, not only not less, but greater and more beautiful than it was transmitted to us."

This year the Baccalaureate Service was held in the First Church in Newton. In his characteristic manner, Professor Maclean prepared the worshippers by his interpretation of the hour at the organ. We felt that we were being led into the presence of Reality, and the Seminary Choir gave the lift that is attained only when the mass of voices comes from the men's section, a quality few of our church choirs ever reach. An abstract of President Gezork's penetrating sermon is printed in the following pages.

The Class of 1951, its families and friends found in the Communion service which followed in the Chapel a moment when many of the highlight experiences of school years could be shared with those who had come, some from thousands of miles, for the Commencement.

Alumni Day gave this writer a feeling that the Newton group is strong and influential as alumni groups go, each year adding to its membership and strength. The Andover group still looks like three generations of men: from Andover, from the Harvard period, and now those of us who are of the age of sons and grandsons of those other eras. There are those in both traditions who are always present, and we look for them. And then there are those who are new to us, men who have never seen the Hill, and some who are returning to the Hill for the first time since they left as graduates. When one of the former group was asked how he happened to be away from one of the larger churches in his denomination for Commencement, he said that he had answered the call of the Alumni to give to the school and thought it well to see what it is that he is supporting.

When all is said and done, the question is not so much, who are the Alumni and where do they come from, but who are these that are finishing their work this year, where do they come from, and what is the future that is before them? The subjects of their dissertations indicate freedom of thought, interests, goals, and ability. Many times the student will choose a subject because he feels drawn to a particular professor, and because he finds that field a challenge. There is an increasing interest in the care of the sick, the aging, and the criminal sections of society. It would appear that the idealism of youth is expressing itself through the practical application of the needs of the Gospel to the community and the world at a level where the sick, imprisoned, and unwanted can find acceptance, a new beginning, and peace.

Andover Newton is a school alive to the needs of the world of this day. No one connected with the school can arrive on the campus and meet its present students and faculty without being rightfully proud of his connections. We feel that the work that is so sorely needed in this generation is to be done through our school. When we look at the registration on the automobiles of the students, we say that the influence of the school is far and wide. Those graduating from the Hill have seen the message of the stained glass window in the Chapel, the Transfiguration. We have been inspired, and we would like to keep afresh the high moments of the mountaintop experience; but we have also seen the perplexities of the nine disciples who did not go to the mountain top, and who tried in vain to help the epileptic boy. Each in his turn has come from the same hill in faith, to bring an answer to the needs of suffering humanity. We are reminded that "many are called but few are chosen" for the experience that answers this need.

To those who were not back, we must say how much better those days would have been had you been with us. May our prayer be that of the Psalmist, "Peace be within thy walls and prosperity within thy palaces."

IN THE WORLD — BUT NOT OF IT

By President HERBERT GEZORK

(*An Abstract of the Baccalaureate Sermon*)

". . . These are in the world . . . they are not of the world." — JOHN 17:11, 16.

To me, this is one of the most moving scenes in the Bible: the one which describes the last hours which Jesus spent with His disciples before He went to His martyrdom and death. They have sat together in the Upper Room; they have eaten the Passover Meal; He has broken the bread and has shared the wine with them. There is that terrible interruption, when Jesus points out Judas as His betrayer, and Judas gets up and goes out. And then, as they linger on while the shadows of the night gather outside, He pours out His heart in words forever etched in their memories. "A

new commandment I give unto you, that ye love one another." "Peace I leave with you, my peace I give unto you." Then they go out, and walking through the dark, still streets of Jerusalem, He continues to talk to them, as they eagerly crowd around Him. "Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit."

And then He lifts up His eyes, and there pours from His heart and lips a prayer for these His disciples and all that would come after them, a prayer so full of passion, tenderness, concern, and hope, that still today as we read it, it grips our hearts. And in this prayer, like a refrain of two lines, each repeated twice in different contexts, there are these two sentences: "These are in the world . . . they are not of the world."

In these two lines there is given, as sharply and clearly as possible, the chart and charter of the life of every Christian, of every church, of every minister. This is the seeming paradox which dominates all Christian life: to be in this world, and yet not to be a part of it. Here is stated the tension which is the characteristic of Christian existence: to enter fully into the life of this world with all its aspects and activities, and yet never to become adjusted to it.

This is the eternal struggle of the Christian life; for the follower of Jesus, if he is at all committed to his Master, has the task of confronting this world in which he lives with the order of the Kingdom of God, which is one of love, peace, unselfishness, sharing, forgiveness, and brotherhood; and of doing so untiringly and persistently in the witness of His word and of his daily life. But just as persistently and stubbornly the world will try to swallow him up in its own order, which is one of power, strife, and egotism.

Thus, as we look at the history of Christianity over so many hundreds of years, we have always been in danger of falling into one of two constant temptations: that of surrender to the world, or of escape from the world. One could almost write a history of the Christian Church under this intriguing title: "Between Surrender and Escape."

Take the matter of war. Jesus' followers called Him the Prince of Peace, and most of the early Christians refused military service. Yet in three hundred years the Roman Emperor Constantine claimed a vision in which he saw the words "*In hoc signo vinces,*" and as a result he put the cross on the standards of the Roman legions. Since then there have always been those who have blessed war, and even called it holy.

Again, Jesus Himself set an example of simplicity; poor, He even had no place to lay His head. Yet after some centuries the "Princes of the Church" had gathered vast power and lived in big palaces.

And among the early Christians it was said that there was "neither Jew nor Greek, bond nor free"; yet the Church became divided over the matter of slavery and has often discriminated in the matter of race, and has to this day practiced segregation.

So, Christianity again and again became so much a part of the life of the world that it hardly could be distinguished from it. Thus what Dean Sperry calls "the saving contrast" has been lost. G. K. Chesterton tells of a sensitive artist who in his daily walks passed an ugly house. The sight of it constantly jarred him. He solved the problem by buying

the house and moving into it! Thus, whenever the Church makes itself too much at home in the world, it does so at the price of surrendering much of its distinctive witness to that world.

Now escape is just the opposite. All through Christian history we find this trend. And those who have tried it are by no means the weaklings or cowards. On the contrary, they have taken their Christianity with deep seriousness; they have wanted to live the Gospel radically. They have felt that the seats of power are holes of corruption, and the marketplace breeds greed and avarice; so — away from it all! Thus hermits went into the deserts, and monks into their monasteries. And today a Thomas Merton leaves the world and takes the Trappist vows of silence.

With us in Protestantism, too, there is the temptation to escape. It shows up in the disguise of Biblicism. People say to the preacher: "Stick to your Bible"; "Save souls"; "Leave the world with its politics and economics, its social and international problems — you don't know anything about them, and the Gospel has nothing to do with them!" And often, behind this advice, there may be the earnest concern to keep the Gospel and the Church pure and undefiled. But perhaps not less often there may have been the desire to be left undisturbed by the Gospel's great demands. In any case, escape from the world is just as wrong as surrender to it.

Jesus neither escaped, nor surrendered; but He entered into it and gave Himself for it, to redeem it. And so the Church, the Body of Christ on earth, must carry on this redemptive work by being in the world, yet not of it. A church surrendering to the world is like the salt which has lost its savor. A church escaping from the world is like the salt forever kept in the salt shaker. Neither of them can fulfill the task.

And now it seems to me that this word has particularly poignant meaning for young men and women who enter the Christian ministry as their life's task. For this prayer was offered by Jesus for His disciples, who were to be His apostles, missionaries, and ministers. As they went out into the world, so you go out into the world. As they were in constant temptation to surrender to it or to escape from it, so you will be in constant temptation to surrender to it or escape from it. If anything, the temptation facing you is even greater, for there is so much more world today to enter into! How much the modern minister is expected to know his way about in this world! Not only is he a preacher and pastor, but also an executive, an administrator, an organizer, a community leader. He must be a man of world perspectives, one who knows politics, international relations, economics. He must also know how to handle all kinds of people; he must be hearty among men, sensitive among women, gentle with children, and cheerful with oldsters. He must know how to live with cranks, and how to deal with crooks — and believe me, you will come across lots of both. He will have to be very much of a man in the world, yet he must never become a man of the world. His will be the constant temptation to adopt the standards of the world, to measure failure or success in terms of the world — bigness, numbers, wide recognition, popularity, material rewards. Jesus warned His disciples, 'Woe unto you, when all men shall speak well of you"; so the modern minister must be warned, "Woe unto

you if the best the world can say of you is that you are a regular fellow." There must be more; there must be something of the Power of the other world in you! And as you minister to people, as you enter into their lives, as they come to you with their joys and their tragedies, you must have something to give them "not as the world giveth."

And how can you do that? Only as you, yourself, practice the Presence of God and live in the reality of that other world in which your ministry is rooted. J. H. Jowett quotes in his Yale lectures a sensitive minister who wrote: "I have not failed to study; I have not failed to visit; I have not failed to meditate and write; but I have failed to pray. And why? Sometimes because I did not like it; at other times because I hardly dared; and mostly because I had something else to do." You, too, will have something else to do. But if Brother Lawrence, in the seventeenth century, could pray while working among the pots and pans in the noisy monastery kitchen, then perhaps you, a minister in the twentieth century, can learn to pray sitting behind the wheel of your car, driving through the noisy traffic. Your ministry in this world will only have power and bear fruit to the degree in which it is sustained and replenished from those resources which are not of this world. That is the disciple's chart and charter: in this world . . . not of this world.

CHRISTIAN SERVICE IN A DAY LIKE THIS

By The Reverend Frederick M. Meek, D.D.

Minister, Old South Church, Boston

I would talk with you about what I believe will be the circumstances facing you in your professions of Christian service.

As ministers and as Christian workers, never forget that you are specialists in the particular field of the Christian religion, even as doctors are specialists in medicine and in physiology.

As specialists in the Christian faith you need to know the facts of the faith, facts that to the ordinary laymen, amid the pressing needs of our social order, may easily seem to be irrelevant. You need to know the development of the faith, its experiences, its theologies and its patterns. You need to know the past, because one of the amazing things in religious living is what has been aptly called "the persistent problems of religion." The basic departures from the Christian faith today are strangely like the basic departures from God's way in other generations, even though the terminology and the surrounding circumstances may be different.

But your situation differs from that of the doctor who is called in usually at a time of crisis. Of course, from time to time you will assist men in meeting crises, individual and social. But basically your call is to lead men into the Christian experience of understanding their sonship with God, and of attempting to fulfill His purpose — an experience that in itself is the very meaning of life.

Your concern is to make meaningful that disclosure of God's way

made known in Christ, a disclosure that is ever contemporaneous because it is both universal and eternal. If you cannot translate into contemporary terms with moving conviction, what you thus know, both about the nature and purpose of life as it comes from God, and about God's relations with His own world and with us men, then you are not a minister of the Word, you are simply the curator of a small private religious museum. And if such a moving contemporary presentation of the Gospel is not your chief concern, then you had better examine your call to the ministry to see whether it be of man rather than of God.

As you attempt this contemporary presentation, you will be dealing with people who are, for the most part, basically ignorant of what Christianity means and is. Today the congregations of our churches are spiritually illiterate. My parents and their generation had a factual knowledge of the contents of the Bible, that was at least as good as the specialist's knowledge of the Bible now given to men in Seminary. But today's churchmen have no resource of Biblical or of doctrinal familiarity. And as for the masses of people outside the Church, they know nothing of the Christian faith, and many of them regard it as both irrelevant and an impertinence.

Therefore, today, the ministry is faced with presenting the Christian Gospel as it had to be presented in the first century, to people who do not know what the Gospel is, many of whom are on principle actively opposed to it. Yet these same people, confused, bewildered, fearful, hope against despair that there might be just such answers as the Gospel gives — an understanding of life that offers salvation, freedom, release, power, companionship, and direction more than their own; and victory over both evil and the fear of death.

Interpretations of life, diametrically opposed to Christian teaching and experience, have found their way into the center of the thought and experience of the masses of the people in this generation.

Look with me at common areas where this is true.

We in America believe in education, and we entrust each coming generation to its direction more than we do to any other single area of training. And yet its interpretations of life have been grievously deficient.

No one has had a wider influence in American education than John Dewey. One of John Dewey's most sympathetic interpreters, John Ayers, describes the core of Dewey's thought in these words: "He came to realize that to think in the modern manner, meant thinking always of man as an animal species finding his way about by the unique methods of the central nervous system . . . In everything he wrote about . . . the human spirit, he bore these assumptions in mind as the commonplace of a scientific thinker."

There is a vast difference in our relations with our fellow men, when we regard them as animals finding their way around by their central nervous system, and when we know that men are kith and kin with a God related to men as is a Father to a child.

Several years ago Professor Bode of Ohio State University said that "The problem of liberty is the problem of improving specific conditions . . . From this point of view the reference to eternal verities becomes wholly

irrelevant." The time has come, he suggested, when education must take its stand against any idea of eternal verities or of God's rulership; and he believes that in a democracy, education can proceed a long way down that road 'without arousing too much opposition.' But in the end "the cleavage must come out into the open . . . we are coming to the parting of the ways."

My response to that suggestion is, "Good!" The sooner that we come to the parting of the ways and recognize it, the better.

But there are other experiences and groups equally as powerful as education that are directing the life of our day. So often the Protestant ministry shows an unwillingness to face realistically these forces that are determining the life which the masses of people embrace.

The interpretations of life by which the masses of men in America live, do not come from the Christian Gospel and Christ and God Almighty. They are man-made, made according to the specifications of man's desires, of his fatally false sensory wisdom, and of his faulty finite judgment. Let me be specific. The masses are finding persuasive a-moral interpretations of life in motion picture and in radio drama. The masses of men are taught the philosophy of the attractive advertisements in the glossy paper magazines which always say that "the abundance of a man's life consisteth in the number of things that he has, and in the satisfaction of his senses." They come from the common conversations of the dinner table and the living room in a prudential acquisitive society. The movie magazines, the comic books, the bridge club, the talk on the bar stools and at the country club settle far more questions of morality and conduct than do the Church Schools and the Sunday morning service. And see the influence of labor unions and granges, chambers of commerce, manufacturers' associations and political pressure groups in providing patterns and ways of life that men believe will secure for them, their satisfaction, their salvation and their freedom.

The character of the future of ourselves and of our children is being settled by governmental policies determined by men who at best give only lip service to the way of God, and by pressures of the military who grow strong in the dank soil of despair.

So much of our living today has a background of despair that would proclaim the final meaninglessness of life.

This past week Professor Aldridge of the University of Vermont has published a study of the fiction written after the first and second world wars. He examines the writing particularly of the second 'lost' generation as a search for values in life and a failure to find any. Terms like 'blank futility,' 'blind alleys,' 'bottomless abyss,' 'absolute zero,' 'wasteland of futility and emptiness' are common on nearly every page of the analysis. The important fact is that fiction, while called 'fiction,' is the expression of what the writer deems important and significant and descriptive in the life he is describing. And the second 'lost' generation finds life to be meaningless.

See too, today's foreign policy. It is predicated on despair about men, and in a belief that force is the final arbiter upon which alone we can depend; while with the next breath the proponents of this despairing

attitude acknowledge that it will bring our suicidal destruction. This is all alien to our Christian patterns and to our democratic origins. Even the secular columnists have been moved to protest against this prevailing philosophy of despair about man and his nature.

Thus you enter the ministry in a time of great despair about men. The current misunderstanding of man's nature and capacity denies that man is a child of God, denies that God works through man to do things that of himself man is literally incapable of doing. Meanwhile the Christian Church so frequently sits back supinely, and simply deplores without offering the counsel of example. If the Christian Church does not overcome this despair about man with the expulsive power of God's great trust in him and of Christ's saving power for him, we are beaten.

Those who supposedly are our enemies, even the Russians, are the children of God — though they deny it — and in the end God himself will find the way of breaking through. But he depends on us who profess to know and to follow His way, to give His way its fair chance. The universal Christian Church must ever labor to keep the channels of communication open between our faith and our democracy, and all peoples whether we agree with them or not.

There is no more pressing need before the Christian Church today, than for its members to stand as witnessing Christians in this area of man's deepest despair about himself and his kind.

As yet it has not become clear to us in America that this despair about man and this denial of his worth and value that are now current, are exactly the same kind of despair that lies behind Communist thought and action. Our own despair of man can so easily lead to political tyranny and ruthlessness.

The average man in his moments of solitude and honesty, when he is not seeking simply to increase his possessions or to pursue transient sensation, knows that if the prevailing interpretations of life are true, he is caught in an inescapable cycle of doom. What tragedy it is that a people such as ours, with Christian background, should today be in the grip of a despair and a pessimism about life and the future that the God-denying Communist himself would be ashamed to admit.

"The best lack all conviction,
While the worst
Are full of passionate intensity." (Yates)

Strangely enough, the Communist believes that the tides of the future are with him.

Do we believe that the tides are with our God and that we are His? What then is to be done?

No man will be adequate for what is asked of the ministry whose knowledge of God and His way made known through Christ, is only by hearsay or by second generation inheritance. If a man does not know at first hand the moving compulsion of the way of God in Christ Jesus, he disqualifies himself from the Christian ministry. A man can neither speak nor live with moving Christian conviction from a background of religious hearsay, particularly when he confronts those who, with the full power

of mind and emotion, accept contradictory interpretations of life. His own experience of the saving, empowering, mind-stirring character of the Christian faith must be the most profound experience he knows.

And out of that, the minister will be constantly laboring and preaching for commitments on the part of the individual to the way of God made known through Jesus Christ. This is always the beginning. Liberal churches in recent years have been surpassingly negligent at this point. We have taught the facts of the faith, but we have failed to put the will under God's direction. Until a man has given himself over to the direction of God, he will not be able effectively to incarnate the purpose of God in his deeds, nor will he be able to influence the deeds of the surrounding society.

Out of this experience of commitment, shared in by other believers, will come the experience of social cohesion among the believers. And here too, the Protestant Church has been weak. From the point of view of a willingness to share joys and sorrows and life with each other, our Christian fellowship has all too often been far less binding and helpful than the experience of men who share membership in a labor union, a Rotary Club, a grange, or a Masonic order. And that is to our shame. Until we of the Protestant Church have a greater concern for the welfare and the lives of fellow Christians within the fellowship of the church, than members of Alcoholics Anonymous have for each other, the secular society will beat us. It is only when men know the social cohesion that comes from this binding Christian experience, that they will be able to act with united strength to stand successfully against the desperateness of the evil of our time — an evil that can destroy us and our effort, if we remain isolated individuals without the social re-enforcement and cohesion of the Christian experience.

Our individual Christian experience and our Christian social re-enforcements will lead us to attempt to fulfill with courage the demands of the Christian Gospel in our time. What then are these demands?

Our Protestant approach to the vast masses of the people of our day will have to be changed. We can no longer remain immured and comfortably sheltered behind the masonry of our church buildings. We shall have to come out from that refuge and once more make our way into the highways and the by-ways of society.

Our people must be brought to feel the compulsion of Christian vocation. Why should we not direct them as Christian men and women into the labor movement, into the newspaper and radio fields. We should be turning our young people toward the teaching profession. We and our people must share actively in sustaining and strengthening public education. Careers in business and in the state department and in politics can be areas of extraordinary Christian influence. But such choices of Christian vocation will never come by chance. They will only come because of our purposeful direction as religious leaders.

In some of our key universities, Communist students on the campus are given lists of twenty-five fellow students and they are pledged to win these men to follow their teaching and ideology. Should they fail, they are called before the central committee to give an explanation.

I wonder what consternation would come if our church members were called before our Boards of Deacons or Elders and asked to give an account of themselves because they had brought no converts into the church within the past year — always presuming of course that the Deacons and the Elders themselves had brought their own converts into the fellowship.

We will train our people in 'cell' strategies and techniques. After all, there were cells of Christians even in Caesar's household in the first century. In the beginning Christianity was a 'cell' movement in a hostile society. So it is again today. We will train our people to build bridge-heads of influence and activity into the surrounding society over which there can be a successful invasion by the Christian purpose. Christians must be trained in the actual specific disciplines of Christian living, so that they will grow into Christian maturity with skill adequate to meet the arguments of word and of deed offered by those who believe in the meaninglessness of life, who live by Hollywood rather than by Jesus, by the psychologists rather than Paul, by the advertisements rather than by the Gospel.

Until those who make the Christian profession — our parishioners — are willing to take the risk of trying to fulfill the Christian ethic in society and put it down alongside the secular ethic on State Street and Main Street, we will be ineffectual.

But men will neither accept the ethic nor witness for the Gospel when they do not know what the Gospel is. That is why there are so many inside and outside the Church who will take the word of a John T. Flynn, scurrilously attacking efforts to create a sensitive Christian conscience, before they will accept the word of the Sermon on the Mount. Men who may tolerate the Gospel as an inoffensive aberration, will fight against the Gospel as soon as it points out the implications of the Christian ethic for them and their concerns.

Our American democracy was born and nurtured in the soil of Protestantism. Only a vigorous forthright Protestantism will keep it alive. But beyond this, the Protestant interpretation of Christianity is closest to the New Testament Christianity of Paul and to the life and thought of Jesus. Instruct your people constantly in the greatness of our Protestant inheritance — that form of Christian life, that did not come into existence at the time of the Reformation but that is a continuation from the days of the New Testament of the Christian faith in its purest and most unencumbered form.

Never forget that in your ministry you will have to be a forthright apologist for Protestant Christianity — both for the sake of Christianity and of democracy. It has come to the unhappy place that if a man speaks forthrightly on behalf of Protestantism, and speaks bluntly about its differentiating characteristics he is accused of being "intolerant." And pressure is put upon us to act as if Protestantism meant nothing specific.

Secular men and unknowing churchmen do not describe what they seek in just these terms, but these men are seeking meaning for life, and they reach out toward a hope of release from their uncertainty, and from the power of events and deeds that defeat them and push them around beyond their power to resist.

The result is that many competitors claim to offer the sought-for salvation and freedom and power. And the Christian Gospel must stand in the midst of that tumultuous rough and tumble competition for the control of the lives and spirits of men.

All this effort of which I have spoken will be done against the background of great urgency. There is an enormous time-lag between our deeds and our hopes, between how we actually live and how we could live under the direction of God. We must do in a year — in a decade — what in other days could be spread over a whole century. Life has been compressed. Time has been foreshortened. But if ministry and laity will give God a chance to show what He can do through us, the time-lag will be overcome, men will cease to despair, the evil will be held in check, and the people of the Church of Christ will become more truly His Body.

In Memoriam

ANDOVER NECROLOGY

Edgar Lindley Warren, 1886; David Lewis Yale, 1892; Henry Gerrard Megathlon, 1896; Leslie Campbell Greeley, 1898; John X. Miller, 1903; Frank William Thompson, 1920.

NEWTON NECROLOGY

Thomas Vassar Caulkins, 1887; Russell Sparks Sargent, 1887; Elwyn Osmer Taylor, 1888; Sidney Eugene Packard, 1889; Walter James Swaffield, 1889; Harry Horatio Hall, 1889; Joseph Walther, 1896; William Ernest Lombard, 1896; George Ellsworth Whitehouse, 1896; William Hunter, 1897; Champlin Burrage, 1899; Alfred Elton Isaac, 1899; Henry Felton Huse, 1899; George Fletcher Beecher, 1900; Robert Atherton Bakeman, 1905; William Arthur Lee, 1906; Donald Hector MacQuarrie, 1907; Ernest Neville Armstrong, 1908; Arthur Franklin Calver, 1908; Horace Blanchard Stoat, 1909; Gustav George Carlson, 1913; William Gartshore, 1918; Philip Stanley Sanderson, 1935.

THE ALUMNI SOCIETIES

1951 - 1952

Alumni Association of Andover Theological Seminary

President, Henry R. Rust, 1944
Vice-President, Robert J. MacLeod, 1945
Secretary, Treasurer and *Necrologist,* Richard D. Pierce, 1938
Executive Committee, George R. Tolson, 1950; Henry E. Oxnard, 1894; Arthur J. Snow, 1935; and the Officers *ex officio*

Nominating Committee, John E. LeBosquet, 1889; Ralph E. Bayes, 1919; Arnold W. Tozer, 1949

SOCIETY OF ALUMNI OF THE NEWTON THEOLOGICAL INSTITUTION

President, Russell G. Schofield, 1940
Vice-President, Robert L. Weaver, 1937
Clerk, Willard D. Callender, 1927
Treasurer, William A. Geldart, 1927
Necrologist, Ferdinand F. Peterson, 1907
Nominating Committee, Leslie W. Irving, 1940; Richard M. Owens, 1937; Robert E. Baggs, 1944
Entertainment Committee, Oscar W. Olsen, 1941; Joseph A. Sisk, 1933; A. Roger Williams, 1937
Auditor, William E. Blake, 1911
Member of the English Foundation, Harry H. Kruener, 1940

A FEW FACULTY NOTES

Dr. Berkeley has rounded out forty-two years of full-time teaching and will now assume the status of Professor Emeritus. He and Mrs. Berkeley will remain, however, in their apartment in Herrick House, and next year Dr. Berkeley will offer two electives in each semester in the Biblical field and in Religious Education.

Dr. Dillistone of the Episcopal Theological School offered a course in the department of Systematic Theology during the first semester. Professor Charles W. Gilkey again taught a course on "Preaching Values of the New Testament." It is planned that he offer, next year, his course on "Preaching Values of the Old Testament."

Dr. Prentiss L. Pemberton who has rendered excellent service in the Field Work Department during the past two years, has been appointed Associate Professor of Christian Sociology. He received the degree of Doctor of Philosophy in the Department of Sociology at Harvard last January. He will also teach the course on Rural Church and will continue to be responsible for guidance of the studies of the Fourth Year class.

Mr. Walter Harrelson has completed a year's study at the University of Basel in Switzerland and has made a study tour of Palestine. He will take up full time teaching in the Old Testament field next September.

The Rev. Nathanael M. Guptill, who has been the very successful minister of the South Portland Congregational Church, will assume his new duties as Director of Field Work and Placement next fall.

Dr. Roger Hazelton will have his sabbatical leave during the coming academic year.

In the Department of Religious Education, Mrs. Marcus Morton will give part-time assistance during the coming year.

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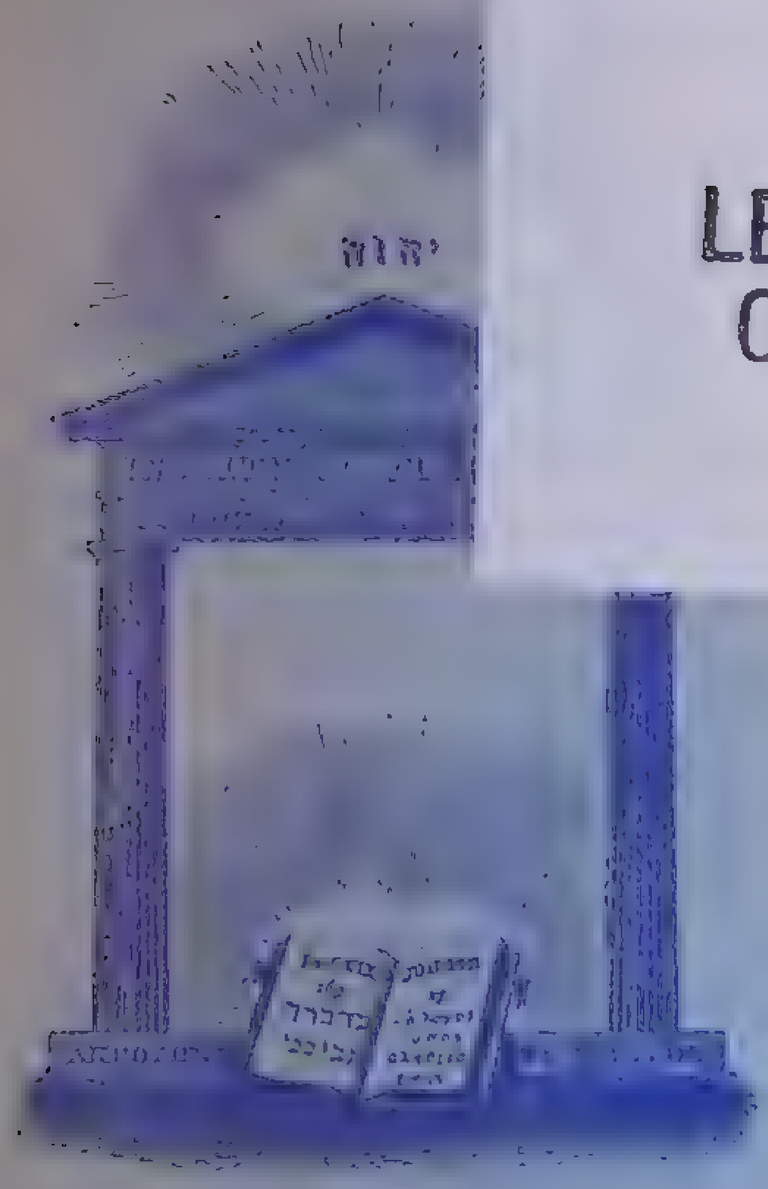

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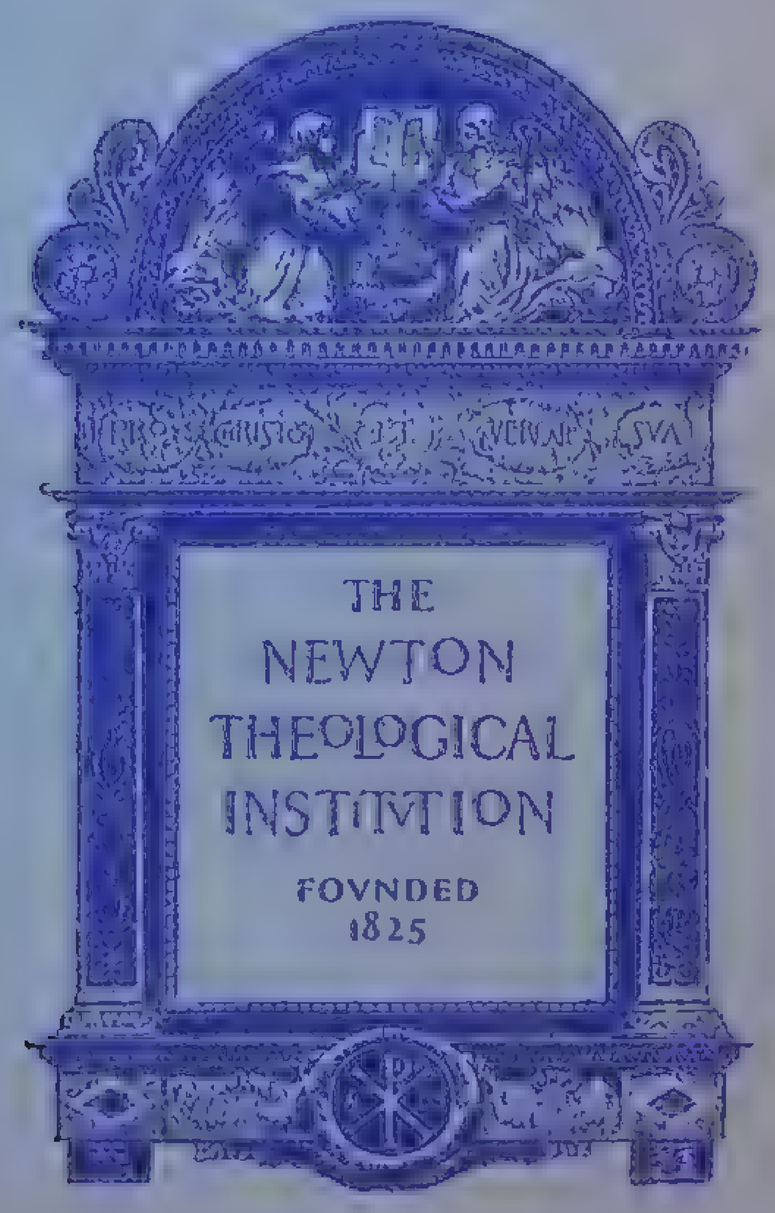

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ANDOVER NEWTON BULLETIN

VOL. XLIV OCTOBER, 1951 No. 1

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Pacific School of Religion

THE ANDOVER NEWTON BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, five times a year, October, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

In the Andover Newton Family

There must be many mistakes in this issue. The Editor apologizes in advance for them. He hopes to receive many letters, some correcting false or outdated information, some to tell about those people not mentioned in the following pages.

Here is the method adopted in the preparation of this *Bulletin*: Two letters were sent out to each class which has graduated during the last sixty-five years — one to an Andover and one to a Newton person. Each one of the approximately 130 people addressed was asked to send in what he could readily call to mind about his Andover or his Newton classmates. This brought a manila folder full of information. Then small folders of alumni letters were added from three of the School offices. Files of *Advance* and of the *Crusader* were examined. Conversations and bits of knowledge picked up here and there furnished the rest of the information.

Our thanks certainly go to those who answered so quickly and cordially. The editor could not miss the frequent apology for lack of information regarding one's classmates. This leads him to say: **Why shouldn't every class have a Round Robin letter once a year?** Certain classes have continued it over a period of some years, with amazing results. It might be added that classes with permanent officers have succeeded most often in doing this.

Andover and Newton graduates, B.D.'s, M.R.E.'s, S.T.M.'s, and N's have deliberately been put in one alphabetical list in each class section. This is the way we lived together in student days, at least since 1931. It is hoped that such a plan will increase the sense of class solidarity.

Two offers came for the collection of more news; this offer may be accepted later on. Nothing would please the Editor more than to have funds, time, and help available so that once each year an Alumni News issue could be published which would mention, briefly, **every living alumnus.** But that would practically involve an Alumni Office and an Alumni Secretary.

John H. Scammon, Editor.

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Dedicated to Our Alumni

1885

W. S. Ayres writes that he believes he is the only one of the Newton class of '85 still living. His address: 44 North Street, Portland, Me. He was pastor of Central Church, Westfield, Mass., from 1900-1929, when he became pastor emeritus.

1887

John E. Cummings spends his summers in the North with headquarters in Newton Centre and winters in the South. He writes: "Of my class of 1887, only four members are now known to be living: Herbert L. Caulkins, John E. Cummings, Robert H. Ferguson, and Charles R. Upton."

1889

Igaku Kurahara is at No. 4 of No. 12, Shiba Koenchi, Tokyo, Japan.

Thomas J. Ramsdell made a good recovery from a recent surgical operation. Up until that time he had served as supply preacher for various churches. He lives in Charleston, Me.

1890

William B. Pinkerton was 90 years of age on Aug. 16. In 1926 he resigned his work among the Sioux Indians because of ill health. He then organized a rural church near Riverside, Calif., and served as its pastor for five years. He then became chaplain of the Santa Barbara General Hospital until ill health forced him to retire at the age of 84. He may be addressed at 1331 Tunnel Road, Santa Barbara, Calif.

1891

A 100 percent class on the Andover side in the matter of the Andover financial appeal — see the note from Dean Dabney in the 1901 class section.

Addison B. Lorimer died on October 14 at the age of 86. He had been living in Burlington, Vt.

1892

Prof. Tomoyoshi Murai's address: Kawama, Zushi, Japan.

1893

C. W. Corey was given the degree of D. D. by his Alma Mater, Acadia University, last May. His winter address is 348 9th Ave. N., St. Petersburg, Fla.; in the summer he is in Needham.

Frederick H. Page, for many years president of the Andover Board of Trustees and now President Emeritus, lives at 90 Dale Street, Waltham. He has bequeathed much of his library to Andover Newton.

1895

Albert P. Fox has been retired for some years and lives at 194 North Street, Batavia, N. Y.

Arthur E. Harriman wrote a cheerful letter to his classmate Frederick Heath a couple of years ago giving his address as 3260 Henry Hudson Parkway, New York 63, N. Y. His last pastorate was Salem Baptist Church, New Rochelle; he was made Pastor Emeritus in 1935.

Frederick E. Heath has been the president of a new and very active ministers' group in Boston, the Senior Fellowship. The monthly luncheons and discussions of this group of men, practically all of whom are retired but very active in their interests and avocations, have been well attended and have filled a real need.

George W. C. Hill lives in West Hartford, Conn. His address: Sunset Farm, West Hartford 7.

Carl Kelsey was for many years Professor of Sociology in the University of Pennsylvania. He is now retired and lives in Mendenhall, Pa. He has written several books in his field.

Congratulations to Austen T. Kempton and Mrs. Kempton who recently celebrated their 58th wedding anniversary.

Harry W. Kimball, Pastor Emeritus of the First Congregational Church, Needham, lives at 20 Washburn Avenue. For more than a year he has been Interim Minister of the Union Church, Dover. His article on Protestant and Catholic cooperation recently appeared in *America*, one of the leading Catholic periodicals. It is the first time this magazine has ever printed anything by a Protestant minister.

John B. Lewis is retired and lives in Springfield.

William J. Long, author of well-known books on literature, lives in Stamford, Conn. Address: P.O. Box 281, Stamford.

Elias G. Sarkeys is at Shewfat, Mt. Lebanon, Syria.

Arthur L. Winn has been for years a consecrated and generous businessman in Winchester. He has now retired and lives in the Northfield Hotel, Northfield, Mass.

1896

Edwin B. Dolan spends his summers at Waterboro, Me., and lives in the winter at 146 Greenwood St., Melrose Highlands, Mass. He preached twice this past summer.

Harry St. J. Filmer retired some years ago.

John P. Manwell writes of his Andover class, "I believe I am the only one left." His address is Conway, Mass.

Daniel C. Snow sent a letter to his Brown University 55th reunion this June saying, "I'm able to creep out in the yard in the sun for a bit, but do not leave the house." He lives in Taunton.

Joseph Walther died some months ago. He wrote to E. B. Dolan about a year ago and told of teaching an adult Sunday School class of about sixty.

1897

It seems that the N. T. I. General Catalogue of 1943 was guilty of slight exaggeration in stating that Frederick Wm. Stait was dead. He is very much alive at 8 Talbot Road, Bournemouth, Hants, England.

Henry B. Williams, Pastor Emeritus of the First Baptist Church, New Bedford, preaches frequently in various churches. He and Mrs. Williams observed their 54th wedding anniversary on Sept. 29. Their address: 30 Parker Street, New Bedford, Mass.

1898

Byron F. Gustin died on July 12 at the age of 81. From 1924 to 1945 he was minister of the Whately Congregational Church, retiring in the latter year.

Ernest C. Partridge is the only living member of the Andover class of 1898. He is in Valparaiso, Fla.

Charles Schweikert is at 33 Maple Drive, New Hyde Park, Long Island, N. Y.

1899

Andover men — great work! See Dean Dabney's note in the 1901 class section.

The Andover class of 1899 has presented the School with a 99 page (very appropriate!) typed book of class letters sent as Round Robins beginning with the very first summer after graduation. Wilmot Eddy Stevens, class secretary, is largely responsible for this amazing piece which contains letters from Andrews, Brown, Cochrane, Dyer, Gilpatrick, Hartwell, Leavitt, LeBousquet, Miller, Palisoul, Reid, Rockwood, Stackpole, and Stevens. Just a suggestion for classes just out of seminary!

The Newton class of '99 also kept up a Round Robin letter for ten years.

York A. King and Mrs. King celebrated their Golden Wedding Anniversary a year ago.

Frederick W. Leavitt teaches part-time in Doane College, Crete, Neb., which is his own Alma Mater.

John E. LeBosquet lives in Needham and supplies pulpits in the vicinity.

PACIFIC SCHOOL

Emile J. Palisoul lives in California with one of his daughters.

Wilmot E. Stevens lives in Burton, Ohio, where he was pastor from 1924 until he retired.

1900

Newton A. Merritt and Mrs. Merritt have just spent six months at their summer place in Fitzwilliam, N. H. In the winter they are at 4 Berkeley Court, Wellesley Hills.

1901

Says Dean Dabney to Andover alumni: "Last year 7 percent of us gave $250. This year 25 percent (equalling Yale's record) have given $715.55, with more to come! . . . Banner class is 1901 — 100 percent participation, the largest single gift ($40) and the largest class gift ($95). Hail to this 50 year class — Bennett, Cary, Ensminger, MacNair, Reed, with honors for Ensminger who 'sparked' the class appeal which went also to old Andover and Andover Harvard men. . . . . Other 100 percent classes — 1891, 1899, 1903; . . . 50 percent classes 1889, 1912, 1917 (with a gift from Pres. Black, Robert College), 1937, 1949; . . . 43 percent, 1940; . . . 42 percent, 1950; . . . 40 percent, 1900."

Milton E. Fish is on the faculty of the Los Angeles Baptist Theological Seminary, 560 South St. Louis Street, Los Angeles 33, Calif.

Almon J. Hutchins lives at 8 Irvington Street, Boston.

Lester B. Mathewson has been on the faculty at the Providence Bible Institute since 1933.

1902

The Newton '02 class has already started with plans for its fiftieth anniversary next May. Harold L. Hanson is class secretary. Eighteen graduated that year and eight are living.

Arthur C. Archibald, after very successful pastorates in Massachusetts, Ohio, and Canada, is now connected with the Cleveland Baptist City Mission Society. His address: 900 Schofield Building, Cleveland.

Harry G. Chesley was not ordained, but has spent his life in farming. He is in East Sumner, Me.

Archibald A. Forshee lives at 23 Allston Street, Dorchester. He was formerly missionary in the Philippines, then pastor, then Executive Secretary of the Boston Baptist Bethel City Mission Society. He preached this summer in Dorchester Temple.

Sebra C. Freeman, after a long period of service in India under the Canadian Baptist Mission Society, returned to Nova Scotia, where he has retired.

Harold L. Hanson has retired and lives at 118 Chestnut Street, Claremont, N. H. He preaches frequently in churches in that area.

Irad B. Hardy frequently serves as Interim Pastor in this area. He lives at 30 Bacon Street, Waltham.

Joseph C. Robbins is serving as Interim Minister at Calvary Baptist Church, New Haven, Conn.

After many years of service as Executive Secretary for Canada of the Sudan United Mission, Africa, Clarence L. Whitman has retired and lives at 226 Balliol Street, Toronto 12, Canada. He assists in the work of People's Church there.

1903

All Andover men must be sure to read Dean Dabney's thanks to them in the 1901 class section!

John A. Glendenning is in Parlakimedi, Ganjam District, India.

We regret to hear that Harry I. Marshall had a breakdown last fall. He is now well enough to type letters how-

ever. Address: 1026 Hardee Road, Coral Gables 46, Fla.

John X. Miller is at White Lodge, Coonoor, The Nilgiris, South India.

1904

William A. Hill, Director of Missionary Education of the Northern Baptist Convention from 1919-1939, died on July 21st.

Charles McHarness is Associate Pastor of Grace Baptist Church, Spokane, Wash. He and Wilbur Nelson were at Kalamazoo College last June to celebrate their fiftieth anniversary.

Wilbur Nelson is an associate of Dale Dutton, '36, in the ministry of the United Baptist Church, Newport, R. I. Wilbur is also serving as pastor of the First Baptist Church, Tiverton.

1905

John W. Barco is Vice President Emeritus of Virginia Union University, Richmond, Va.

Milford R. Foshay is retired and is living in North Hampton, N. H.

Arthur H. Gordon is retired and does interim preaching. He lives in New Hampton, N. H.

Robert C. Granberry is the very successful president of Limestone College, Gaffney, S. C., a position which he has held since 1923.

Charles F. McKoy had an article in the *Secret Place* for July 5 of this year. He recently returned from a trip abroad and is now in Brooklyn, N. Y.

Denton J. Neily retired from the pastorate of the First Baptist Church, Nashua, N. H., in 1947. Ever since then he has been serving the First Congregational Church, Merrimack, N. H., as Associate Minister and Director of Religious Education. He preaches at the church two Sundays a month, and on the other two he often supplies other pulpits.

A. Frank Ufford fills many speaking appointments in the cause of missions to which he gave about forty years of his life. His address: 44 Gordon St., Malden, Mass.

Ernest E. Ventres is retired and lives at 4 Rowe Ave., Pigeon Cove, Mass.

Our sincere sympathy goes to A. Judson Weeks, whose wife passed on at the close of last year. His address: 343A, Route 1, Lynden, Wash.

1906

Henry S. Bullock spent a recent winter in southern Florida.

Ellery C. Clapp has been part-time chaplain of the Veterans Administration Hospital in Northampton since 1924. He is just home from five weeks' hospitalization of his own, and hopes to resume his chaplaincy very soon.

William J. Clark lives in Richmond, Va. He retired some years ago, and now enjoys working in his garden and around his home.

Leslie O. Loomer is an expert horticulturist in Stewiacke, Nova Scotia. He engages in Christian activities as opportunities present themselves. One of his hobbies is the writing of poetry.

Harrison L. Packard is minister of the Congregational Church, Antrim, N. H.

Willard S. Tedford resigned from the staff of Virginia Union University, Richmond, Va., and after spending several years in New Brunswick in various forms of Christian service he moved to Ottawa.

1907

Ilsley Boone returned to Brown University Commencement this June. His address: Sunshine Park, Mays Landing, N. J.

Alonzo B. Christie's address is 3021 Noakes Street, Corpus Christi, Texas.

Charles L. Fowler's address is 305 Washington Street, Brooklyn 1, N. Y.

PACIFIC SCHOOL

Lemuel E. M. Freeman is teaching in Raleigh, N. C. His address: R. D. 2, Raleigh.

Arthur S. Lewis is retired and lives at 930 Colby Street, Everett, Washington.

William E. Monbeck is retired and is living at 1318 E. 19th Avenue, Spokane 10, Washington.

Ferdinand F. Peterson is pastor of the First Baptist Church, Weston.

P. C. Reed's address is 83 Wellington Street, Lindsay, Ontario.

Allison M. Watts is retired and living at Danville, Vt. His address: R. F. D. St. Johnsbury.

1908

Albert M. Boggs is at the head of the Ramapatnam Theological Seminary. His address: American Baptist Mission, Ramapatnam, Nellore District, India.

1909

Harris M. Barbour retired in 1950 from his position as head of the department of philosophy and history at Ripon College, Ripon, Wis. He taught there twenty-eight years. He is now pastor of the Baptist Church, North Egremont, Mass.

C. Raymond Chappell made his 16th annual report this fall as General Secretary of the United Baptist Convention of New Hampshire. The annual meetings were held in the First Baptist Church, Claremont. He also spoke at the 125th Anniversary Roll Call banquet at the Middle Street Baptist Church, Portsmouth, of which Raymond F. Smith, '37, is pastor.

William J. Rutledge retired in 1942 and went to live with his son in Denver, Colo. His last pastorate was Bethany Baptist Church, Dorchester.

George R. M. Wells is Dean and Professor of Psychology at the Hartford School of Religious Education, which is an integral part of the Hartford Seminary Foundation.

1910

F. S. Kinley has served for twenty-two years as the pastor of the Livermore Falls Baptist Church. During the past year he has been President of the United Baptist Convention of Maine.

1911

Last year William E Blake completed fifteen years of service at the Lincoln Park Baptist Church, West Newton, and became pastor of the North Baptist Church, Taunton.

1911

E. Carroll Condict continues his work (including the dentistry!) in the Southern Chin Mission, Thayetmyo, Burma. On Jan. 26, 1949, he left Thayetmyo, intending to be gone from home less than ten days. The civil strife became so acute he was gone one year and nine months. During his absence faithful Chins guarded the mission house and even opened a seventh grade school with 174 pupils.

John J. Cornelius is at Reid Christian College, Lucknow, India.

We are happy to record that Marinus James was recently married to Mrs. Alzaleene Sampson Loring of Milton, Mass.

Habakkuk B. Perry is the only alumnus, so far as we know, who has returned for Commencement and heard his own Necrology read. This happened several years ago after his address had been lost in our files and after one *Bulletin* had come back marked "Deceased." Imagine our embarrassment! But he returned this last May with all his usual friendliness and geniality. He is at the head of the Memorial Trade College, Monroe, N. C.

Geo. L. Thurlow, minister of the Congregational Church, Harwich, preached this summer in his former church, Pilgrim Congregational, Leominster.

1912

George F. Bolster recently became pastor of the First Baptist Church, Gardiner, Me. He is also President of the United Baptist Convention of Maine.

1912

George E. Cary writes: "As far as I know Edgar Allen is still in England . . . and Percy E. Thomas is in Hanover, Conn. . . . There certainly is nothing that needs to be said about me [Wrong! — Ed.] I am at the old stand trying to get this new year under way." George has been minister of the First Church of Christ, Congregational, Bradford, since 1919, an enviable record.

Ernest L. Converse has just become pastor of the Woodville Baptist Church after a three year pastorate at Florida and Rowe in the Berkshires. Under his leadership the work of the two churches was greatly strengthened.

John A. Foote has returned to this country from Japan because of ill health. He may be addressed as follows: In care of Mrs. Richard Conard, 12742 Circle Drive, Shawnee, Kansas.

A. Allan Rideout, after a long pastorate at the First Baptist Church, Dubuque, Iowa, has retired, and now lives in Williams, Arizona, near the home of his daughter. His son, Arthur, is Associate Minister of a large Presbyterian Church in Orlando, Florida.

We are pleased to report that Frank C. Rideout is improving rapidly following a recent ill turn. His address: 209 Pleasant St., Newton Centre.

Howard C. Whitcomb is minister of the First Baptist Church, Vineyard Haven, after twenty-two years' service in the West Somerville Church.

Theodore V. Witter, who has spent his life as a missionary of the American Baptist Foreign Mission Society in India, has returned to the U. S. with Mrs. Witter and is living at the missionary home, 167 Parker St., Newton Centre.

1913

John H. Bowman's present address is 425 Valley Road, Upper Montclair, N. J.

M. Russell Boynton has just completed fifteen years of service as minister of the First Church in Newton (Congregational). As President of the Andover Board of Trustees he is following the tradition begun by his father, Nehemiah Boynton, Andover 1882, who was Trustee from 1907 to 1916 and President of the Board the last year.

Thomas J. Cate recently resigned as pastor of the First Baptist Church, Shelburne Falls. He has been asked to remain as Interim minister while the recently yoked Baptist-Congregational churches seek a pastor.

Allan D. Creelman has been minister of the First Baptist Church, No. Scituate, since 1920.

Frank B. Haggard recenty served as Assistant Minister in the Asylum Hill Congregational Church, Hartford, Conn. He was minister of the Asylum Avenue Baptist Church, Hartford, from 1920 to 1946.

David Rees Williams has been minister of the First Unitarian Congregational Society, Rochester, N. Y., since 1928.

1914

Herbert F. Cawthorne is retired and lives in Plaistow, N. H.

Clarence M. Fogg was called last year to be the pastor of the First Baptist Church, Berlin, N. H.

Warren C. Goodwin has been pastor, since July, 1949, of the Baptist Church, Littleton, N. H.

Herbert C. Long was for many years a missionary of the American Baptist Foreign Mission Society in Bhimpore, Bengal, India. He is now retired and lives in California.

1915

Andrew Berggreen is pastor of the First Baptist Church, Horton, Norway.

Paul B. Blanshard, author of the best-seller *American Freedom and Catholic Power*, recently published its sequel, *Communism, Democracy, and Catholic Power.*

Geoge F. Camp has been pastor of the United Church, Conway, since 1939.

Frank R. Doleman recently became pastor of the United Baptist Church, Malone Bay, N. S.

Donald Fletcher is in Lassiemouth, Scotland.

Thomas S. Roy resigned as minister of the First Baptist Church, Worcester, after twenty-two years of service there. He will remain in Worcester and devote his time to writing and lecturing, particularly in connection with his office of Grand Master of the Blue Lodge in Massachusetts.

Carl S. Weist is half-way through his thirty-third year as minister of the Community Church at the Circle, Mount Vernon, N. Y.

1916

George E. Harris has purchased a farm in southern Missouri upon his physician's advice. He will serve small churches as supply miniter. Address: R. F. D. 3, West Plains, Mo.

Max H. Harrison is at 17 Miller's Road, Bangalore, India.

Hansford D. Johnson, who has been head of the Department of Christianity at Mercer University, Macon, Ga., since 1939, has sent a considerable number of men to Andover Newton. There are five in the present entering class.

Paul G. Macy has been connected with the World Council of Churches since 1939.

1917

Floyd H. Black is President of Robert College, Istanbul, Turkey. This is a very strategic position.

Robert Campbell has been minister of the First Church, Old South, (Congregational), of Worcester. While at the First Church, Swampscott, from 1921 to 1932, he organized the original Couples' Club, an idea which has since then spread all over the country.

Ross C. Eaton just resigned from the pastorate of the First Baptist Church, Truro, N. S., to take up the task of Field Secretary of the Temperance Federations of Nova Scotia, New Brunswick, and Prince Edward Island.

1918

George C. Gibson is Secretary of the Department of Evangelism of the Georgia Baptist Convention.

Alexander Henderson was honored by his parishioners on the thirteenth anniversary of the beginning of his ministry in the First Baptist Church, Medford. The church mortgage was retired in 1947.

1919

Ralph E. Bayes has completed twenty years as minister of the Mariners' House in Boston. Last year he and Mrs. Bayes travelled around the world, visiting Iwao Matsuhara, '20, who is teacher of religion in a Tokyo college.

The address of Kapriel Bedrosian is R. 2, Box 334, Kingsburg, Calif.

Richard T. Broeg is minister of the Methodist Church, Swampscott.

Norman B. Cawley is pastor of the Congregational Church, Troy, N. H.

Edwin B. Davis's address is Kavali, Nellore District, South India.

Eugene D. Dolloff's new book, *The Romance of Doorbells*, was published by Judson Press early this summer. Since becoming minister of the First Baptist Church, New Bedford, Mass., two and a

half years ago, he has received about two hundred new members into the church.

Nils W. Lund, Dean of the theological seminary affiliated with North Park College, Chicago, was recently married.

Kozue Tomoi is at 61 Kanadai Nakaku, Yokahama, Japan.

1920

Bhaskar P. Hivale is visiting in the U. S. at present. His daughter and son-in-law, Vimal and Kantilal Bhagat, are at Andover Newton. His permanent address: Ahmednagar College, Ahmednagar, India.

Iwao Matsuhara is at 16 Asagaya, Suginami-Machi, Tokyo-Ken, Japan.

1921

Paul E. Alden is living at 64 South Houghan Street, Franklin, Indiana. He has made some progress in overcoming his paralysis and has been very successful in organizing groups of handicapped people in Indiana. He does some supply work. This summer he served as Dean of the Junior R. A. Camp at Ocean Park. He has prepared a course of study on "Religion and Stamps."

The October, 1951 *Crusader* (American Baptist Convention news sheet) tells of the key work of Edwin A. Bell, Special Representative for Europe of the American Baptist Convention, in forwarding the rebuilding of German Baptist Churches.

George E. Blackwell when last heard from was a Chaplain stationed in Guam.

Leonard L. Campbell, after a pastorate of nearly thirteen years at Central Baptist Church, Westfield, resigned to accept an editorial position with the Board of Education and Publication of the American Baptist Convention. His first assignment has been the editing of the *Secret Place*. His home address: 25 East Clearfield Road, Havertown, Pa.

David W. Jones, pastor of the Baptist Church, Overland, Mo., was granted the Th. D. degree by Central Baptist Seminary, Kansas City, Kansas, on May 3. His address is Midland Boulevard, St. Louis 14.

Harold B. White has received the Ph. D. degree from the University of Massachusetts in Rural Church Work. He is teaching Bible and related subjects at Defiance College in Ohio.

1922

Edward C. Dunbar has been minister of the Baptist Church in Flemington, N. J., since 1928 and has done excellent work there.

Morton S. Enslin is in his 28th year as head of the New Testament department at Crozer Theological Seminary. He has been editor of the Crozer Quarterly since 1941, and is also lecturer in patristics at in the University of Pennsylvania. We feel sure that his chatty, pungent page entitled "Pulpit Patter" each month in the *Pulpit* provokes much though and some soul-searching on the part of its readers.

Leopold H. R. Hass is minister of the Hanson Place Baptist Church, Brooklyn, N. Y.

Charles Nelson Walker is pastor of Bethel Baptist Church, Lakeland, Fla.

1923

Frank Y. Kanamori's address is 232 Shimizu-cho, Suginami-ku, Tokyo, Japan.

1924

Thomas L. Brindley is Director of Promotion of the United Baptist Convention of Maine.

William H. Rafferty retired on April 30, 1951, after 27 years as a Navy Chaplain. His last duty was District Chaplain of the 11th Naval District at San Diego. His address: 4910 Westminster Terrace, San Diego, Calif.

It is with great regret that we announce that Luther Wesley Smith, who was appointed Interim Director of Pro-

motion of the American Baptist Convention, is ill and will be unable to continue his duties for a time.

Lowell Q. Haynes is minister of the Union Church, Proctor, Vt., the center of the marble industry.

John D. Kettelle writes, "I thus became the last individual to graduate under the Andover foundation in Cambridge. My class is 1924, and I have no classmates, to the best of my knowledge and belief. In 1934, when Dean Dabney hung the Master's hood around my neck, he stated that it was the first Master's Degree ever voted by the Trustees of Andover . ." Mr. Kettelle just resigned from the pastorate of the Congregational Church in Barrington, R. I.

V. V. McGuire's present address is St. Dunstan's Circle, Biltmore, N. C.

The Portland Street Baptist Church, Haverhill, Arnold R. Perron, pastor, has recently been painted on the outside and re-decorated on the inside. Arnold has served as President of the Haverhill Ministers' Association, President of the Council of Religious Education, and Vice President of the Haverhill Union Mission.

E. C. Prime has had a very significant ministry at the First Baptist Church, Pawtucket, R. I. He is now in his twenty-second year.

George J. Rousseau continues his Protestant church work in Magne, Deux Sevres, France.

Charles E. Vermillion has for many years carried on Christian work in the area of Spartanburg, S. C.

1925

Raymond J. Bates is minister of the Second Baptist Church, Calais, Me.

Homer C. Bryant has served effectively as Executive Secretary of the Vermont Baptist Convention since 1936.

George F. Currier is pastor of the Community Church, Milton, N. H.

George N. Mott is pastor of the Rock Village Federated Church. His address: Miller Street, R.F.D., Middleboro, Mass.

Evan J. Shearman is pastor of the First Baptist Church, Garden City, N. Y. His son, Philip, is a second-year student at Andover Newton.

Frank K. Neary is at 3 School Street, Lebanon, N. H.

1926

M. Everett Corbett is minister of the Pelham Federated Church. The community is under the eaves of Amherst College and the University of Massachusetts. His address: Amherst, R.F.D. 2, Mass.

Mildred B. Huffman, minister of the Baptist Church, East Winthrop, Me., was given the Rosa A. Hall citation at the Northern Baptist Convention meetings in 1950 for distinguished service in the field of town and country churches.

Dorothy W. Pease is ordained and is Assistant Minister of the First Congregational Church, Manchester, Conn. She recently presented the Library with a copy of an extensive study of Luther Rice by her father, the late Charles S. Pease, Newton '94.

1927

Walter A. Aschenbach is minister of the Park Memorial Baptist Church in Springfield.

Willard D. Callender, Grace Baptist Church, Somerville, is beginning a Missionary Bible Study program on Wednesday evenings in November. He also teaches two classes of seventh grade pupils in the released time program.

Arthur B. Clarke is minister of the Congregational churches in Dennis and West Yarmouth, Mass.

Major Norris T. Morton recently became Group Chaplain for the Radar De-

fense network for Southern Alaska. He flies between his headquarters, the posts of two squadrons, and eight remote and isolated outposts located hundreds of miles away to conduct weekday preaching services and hold individual consultations with his men.

Alfred L. Murray has been on duty at Camp Lejeune, N. C., since August, 1950, when he was recalled to active duty from his pastorate at Westerly, R. I.

H. Otheman Smith is pastor of the First Congregational Church, Montclair, N. J.

1928

C. Barnard Chapman, minister of the First Baptist Church, Keene, N. H., is President of the New Hampshire Baptist Convention.

Fred B. Ford is minister of the Christian Church, Wolfeboro, N. H.

The First Baptist Church, Melrose, Wallace F. Forgey, pastor, is in the midst of an extensive building program.

Perry and Dorothy Jackson, Yavapai and Apache missionaries with headquarters in Clemenceau, Arizona, have five children: Robert and Lawrence, both in the University of Redlands; Floyd, in high school; Delight, in the eighth grade, and Joanne, two years younger than Delight.

Elsee F. Layton is in Great Village, N. S.

Ruben Marc is carrying on an almost unbelievable work at Eglise Baptiste, Port-au-Prince, Haiti. Good books are always welcome because of low salaries in this area.

Herman L. Noyes has been minister of First-Calvary Baptist Church, Lawrence, since 1945.

Selby Swift recently became Associate Pastor of the First Baptist Church, Bakersfield, Calif.

1929

Marion Brawn is Editor of Children's Publications of the Board of Education and Publication of the American Baptist Convention.

Harold W. Buker is pastor of the First Baptist Church, Lynn, and a Newton trustee.

Patricio V. Confessor is a Representative in the lower House in the Philippine Islands. He visited Boston in October.

William E. Garabedian is Assistant Post Chaplain in the Army. His address: 7822 S C U, APO 407-A, c/o Postmaster, New York, N. Y.

Gabriel R. Guedj is minister of the Memorial Baptist Church, Fresno, Calif. His address: 741 Fine Street, Fresno.

Elmer G. and Margaret W. Hall are in the midst of their second term in Kimpese, Belgian Congo, heading the work of the training institute for pastors and teachers. Their two daughters are in Redlands, University, while their son Bobby, 10, is with them.

Doris Bigglestone Heath is the very capable wife of Otis R. Heath, '34. Instead of writing of herself, she tells of Bob's sister Louise, who is Dean at Keuka College: "Louise was ordained this last spring. . . . Now in addition to her college work, she is pastor of two small churches nearby. . . . It is unusual, I think, that all three children (two of them women) of a minister should all be ordained."

James A. Howell teaches in the high school in Union, N. J. His address: 371 Putnam Road.

John F. W. Howell is minister of the First Baptist Church, Muskegon, Mich. One of his members, Albert C. Grady, is a third-year student at Andover Newton. John and Mildred (Edwards), also '29, have three children; the oldest son is at the University of Michigan.

Alice Andersen Johnson and her husband, the Rev. M. L. Johnson (Memorial Baptist Church, Hartford, Conn.) have two boys, the older of which is a student at Princeton.

Warren I. Lynes has been General Secretary of the Y. M. C. A., Monmouth, Ill., since 1944.

Kenneth E. Morse is teaching at the Wagner Memorial Lutheran College, Staten Island 1, N. Y.

1930

Dr. Elmer C. Adams, Executive Secretary for the past six years of the Tri-State Baptist work (Utah, Idaho, Montana), pilots a two-passenger Luscombe airplane which belongs to the American Baptist Convention. It was appropriately christened "Wings of the Morning."

Samuel N. Bean is employed at the United Aircraft plant in East Hartford, Conn., and does some Sunday supply work. Sam and Mrs. Bean have five children: Oren, 19; Janice, a senior in high school; Carol and Priscilla, sophomores; and Jonathan, in the first grade. Address: R. D. 4, Norwick, Conn.

Harrison A. Brann's address is 347 So. Union Street, Burlington, Vt.

Dr. Leroy A. Campbell is Headmaster of the Emerson School, Exeter, N. H.

Edward W. Cantwell, after serving two terms in the South Carolina State Senate, recently became pastor of the Community Church, Melvin Village, N. H.

King I. Evans is pastor of the First Baptist Church, Saint Simon's Island, Ga. He has two daughters in college and a son nearly ready for high school.

Levone and Leola Fairbanks lost a son, Vaughn, in a motorcycle-automobile accident last year. Our deepest sympathy goes out to them. Clinton and Marylin are younger. "Tak" is pastor of the First Congregational Church, Newbury, Vt.

Laura Douglas Purchase Field lives at 4701 Colfax Avenue, South, Minneapolis, Minn.

Harold J. Friend is continuing his teaching of manual arts in the high school at Wickford, R. I., and supply preaching as opportunities open.

Henry T. Myers has led his church, Mt. Olive Baptist, Norfolk, Va., in the construction of a new church building. The work is now completed.

Dr. Dwayne Orton, Director of Education, International Business Machines Corporation, gave an address, "The Trader's Faith," at the National Foreign Trade Convention in New York last fall.

Ulysses S. Randall was granted an honorary D. D. by Shurtleff College this year. "U. S." went through several serious hospitalizations in 1949 and 1950 but is back in West Park Baptist Church, St. Louis, Mo., in much better health.

Kathleen A. Rounds has been in the American Baptist Mission School — the Colegios Internacionales — in Cristso, Oriente, Cuba, since graduating in 1930. This is a coeducational school on the primary and high school level. For seven years she has been principal of the girls' school.

Carroll D. Tripp is Director of Christian Education and Evangelism in the Vermont Baptist Convention.

Raymond E. Walker is minister of the First Congregational Church, Tampa, Fla.

Margaret Sherwood Ward has become well-known for her contributions to the children's publications of the American Baptist Publication Society.

Walter H. White is Protestant Chaplain at the Naval Advance Base, Bremerhaven, Germany. He was a Reserve Chaplain who volunteered for service in the fall of 1950.

A. Arthur Wild is minister of the Baptist Church, East Brookfield, Mass.

1931

William C. Arbo is pastor of the Baptist Church in E. Poultney, Vt.

J. Mace Crandall is Executive Secretary of the Council of Churches, Mobile, Ala. His address: 151 South Ann Street, Mobile 20.

Helen B. Holman just recently became pastor of the Baptist Church at West Buxton, Me.

The First Baptist Church, Jasper, Ala., Wayman C. Rees, pastor, has completed a very beautiful new church edifice.

Congratulations to William R. Strassner on his recent election to the Presidency of Shaw University.

The Morningside Baptist Church, Atlanta, Ga., James P. Wesberry, pastor, dedicated its magnificent new sanctuary and religious education unit on Oct. 21.

1932

Myrtle F. Auch is Director of Christian Education of the United Baptist Convention of New Hampshire. She did a fine job this summer at Camp Ataloa, Ocean Park, Me.

Frederick E. Gardner is pastor of the Roger Williams Baptist Church, Providence, R. I.

Adolph Klaupiks has done a fine job as the head of the American Baptist Convention work for Displaced Persons. His address: R.F.D. 1, Ottsville, Pa.

Frank W. Mollins is pastor of the Baptist Church in Margarettsville, Nova Scotia.

Lt. Col. Samuel Overstreet, who has served as U. S. Army Chaplain in the Orient since 1950, recently returned from duty in the midst of heavy fighting in Korea and is now Post Chaplain at Fort Devens.

H. Glenn Payne, former Director of Christian Education of the Massachusetts Baptist Convention, was installed on May 17 as pastor of the First Baptist Church, Wakefield.

Richard B. Smith has a highly responsible position with the newly-formed National Council of Churches. His home address: 29 Dolphin Green, Port Washington, N. Y.

S. Arnold Westcott began on Sept. 9 his ministry as pastor of the First Baptist Church, Syracuse, N. Y., succeeding Dr. Edwin T. Dahlberg in this church.

1933

Ralph J. Bertholf, pastor of the First Baptist Church, Troy, N. Y., is working up a reading program for a group of ministers in the area. His parish in Wakefield, Mass., gave him an automobile as a parting gift of appreciation.

Clara M. Bonnell, efficient wife of Harold, '34, is very active in statewide Baptist work.

George T. Duke has been elected the third Life Minister of the New Hampshire Congregational-Christian Conference. In accepting this he agreed to devote his life to the ministry of Town and Country Congregational Churches in New Hampshire, and to serve for incommunities designated by the Trustees of the Conference. His first pastorate will definite periods of time in regions or be Colebrook where he will serve five parishes. In return for their services as Life Ministers, the Conference guarantees the ministers a base salary, annuity, health insurance, travel allowances, and scholarships for the education of their children.

John N. Feaster, minister of the North Congregational Church, Portsmouth, N. H., was given the honorary degree of D. D. by his Alma Mater, Bucknell Univ., in 1949.

Frederick D. Hayes is the minister of High St. Congregational Church, Auburn, Me. He is a trustee of Bates College and of Bangor Theological Seminary.

Everett B. Lesher is Chaplain in the Veterans Administration Hospital in Wood, Wis.

John P. Lindsay is minister of the Williston Congregational Church, Portland, Me., the home of Christian Endeavor.

A. William Loos is Education Secretary of the Church Peace Union with headquarters at 170 East 64th St., New York 21.

G. Gerald Parker started a church from scratch at Manhasset, N. Y., which is now one of the strongest churches in Congregationalism.

Joseph A. Sisk is pastor of Dorchester Temple, Dorchester. The church recently dedicated a fine unit of sound equipment by which the great music of the church can be broadcast to the community at appropriate times.

Lt. Col. Clarence G. Strippy is Chaplain of the Air Force in the Pacific area, covering more than 20,000 miles in his MATS c-54 to reach his stations.

Carl L. Sullenberger, Reserve Chaplain, is at the Naval Air Station, Honshu, Japan.

1934

Harold C. Bonell, pastor of the Central Square Baptist Church, Portland, Me., toured Europe this past winter as a member of the Commission of the Refugee Organization of the United Nations.

C. Wyndham Evans lives in South Manse, Paisley, Scotland.

John G. Gaskill is minister of the West Parish Church, Andover.

R. Dean Goodwin, formerly public relations officer of the American Baptist Home Mission Society, became on Sept. 1, Director of Literature and Publilcity of the Council on Missionary Cooperation.

Mack M. Goss became on Sept. 9 the pastor of the First Baptist Church of Hendersonville, N. C., which has about 1700 members. In his pastorate of seven year at Hartsville, S. C., he baptized about 800 people, and annual gifts increased from $23,000 to $56,000.

Otis R. Heath was injured in an automobile accident a year ago but has quite recovered and is back at work at the First Baptist Church, Saco, Maine.

Ellis J. Holt has been the pastor of the Court St. Baptist Church, Auburn, Me., since 1942. He has just served a term as trustee of Newton.

Lon B. Knight became pastor last January of the Baptist Church in Johnston, S. C. His record at Eatonton, Ga., was an enviable one. At the 1949 Georgia Baptist Convention meetings he was the preacher of the annual sermon.

Ewald Mand, minister of the Baptist Church, Rockport, Mass., has a novel which Friendship Press will publish next spring. He has already published works in Swedish and Esthonian. The forthcoming book deals with the problem of human rights. He has a sermon, "The Glory that Remains," in the October *Pulpit*.

Merle A. Mitchell received his Th. D. degree at Central Baptist Theological Seminary on September 20.

Norman R. Olsen is Chief Chaplain of the Veterans Administration Hospital in Bedford on a full-time basis.

Howard E. Paige, minister of the Congregational Church of Barre, Vt., is Vice President of the Vermont Congregational Conference for the year 1951-52.

Kenneth L. Palmer, Reserve Chaplain, is at the Naval Station, Argentia, Newfoundland.

W. Hubert Porter has been minister of the First Baptist Church, Nashua, N. H. since 1947. He was on the faculty of the School of Methods at Ocean Park this summer, and had in his hut the eldest son of his seminary roommate, Sam Holt.

Carolyn A. Pratt teaches in Auburn, Maine.

Ernest A. Thorsell is minister of the First Universalist Church, Portland, Me.

1935

Fred D. Bennett is Area Chaplain in the Navy. His address: Force Chaplain Commander, Naval Forces, Marianas Navy No. 926, c/o FPO, San Francisco, Calif.

Stanley A. Bennett's address is 49 Paine Street, Cranston.

James H. Burns is Protestant Chaplain at the Massachusetts General Hospital and is in charge of its Institute for Pastoral Training. This summer he was lecturer at the Isle of Shoals Congregational Conference and at the Northern New England School of Religious Education at Durham, N. H. He also teaches Pastoral Psychology at the Boston University School of Theology.

Leslie W. Chapman has recently been called to the pastorate of the Congregational Church, Whitinsville.

Saw Chit Maung is at Seminary Hill, Insein, Burma.

Andrew K. Craig is Field Secretary of the Congregational Christian Conference of Iowa and lives in Grinnell.

Richard Cummings, Associate Secretary of the American Baptist Foreign Mission Society, was one of the speakers at the Two Quiet Days of Massachusetts Baptist pastors this fall.

William B. Downey has been recalled to the Army Chaplaincy.

Gerald M. Kendall recently became the minister of the Congregational Church in Salamanca, N. Y.

William Keys is Youth Secretary in the New York office of the World Council of Churches.

Russell T. Loesch is doing a major piece of construction at the Congregational Church, Melrose Highlands. A new educational plant is under way, to be followed by the building of a new church.

Winthrop M. Mager is doing a most interesting piece of work developing a Congregational church on the outskirts of El Paso, Texas. His address: 7724 Highway 80, East El Paso, Texas.

We have seen several attractively-printed sermons of Aaron N. Meckel, minister of the First Congregational Church, St. Petersburg, Fla.

Prentiss L. Pemberton, who recently received his Ph. D. degree at Harvard University, becomes, this fall, Associate Professor of Christian Sociology at Andover Newton.

The First Baptist Church, West Springfield, Emery L. Wallace, minister, recently celebrated its Seventy-fifth Anniversary.

1936

Stanley E. Anderson has been Associate Minister of Center Church, New Haven, Conn., since 1949. His home address: 65 Lake Street, Hamden, Conn.

Simeon Bankole-Wright is in the Colony Office, Lagos, Nigeria, British West Africa.

Willard A. Bicket has been minister of the Congregational Church, Rutland, Mass., since 1946.

Perry M. Blankenship is rector of the Episcopal Church, Fosteria, Ohio.

Claude Bond has been minister of the Tabernacle (Congregational), Salem, since 1948.

Marvin D. Brown is minister of the Community Church, Garden City, Kansas. His address: 1016 N. Seventh St., Garden City.

Arthur Coulthard's address is The Manse, 21 Kildare Road, Durban, South Africa.

George Dick is minister of the First Baptist Church, South Bend, Ind. He has three children.

Dale D. Dutton, D. D., LL. D., recently served as interim pastor of the First Baptist Church, Newport, R. I. He is Vice President of the Bristol Manufacturing Co., Bristol, R. I., in charge of Human Relations.

Robert L. Dutton is minister of the East and West Congregational Churches, Taunton. His address: 184 S. Walker St.

Earle D. Greenlaw is a Chaplain in the Navy. His address: Com. Marianas No. 926, FPO, San Francisco, Calif.

Earle C. Hochwald is minister of the East Cleveland Congregational Church, Euclid and Page Avenues, East Cleveland 12, Ohio.

Harvey W. Hollis has been Executive Secretary of the Federation of Churches of Christ, Albany, N. Y., since 1944. Harvey and Edna (Botsford) (M.R.E. 1936) have four children.

Harry E. Kemp became pastor in June of the churches in Preston Hollow and Greenville Center, N. Y. Harry and Lela (LeGro) (M.R.E. 1933) have four daughters, all in school.

Gordon L. King is minister of the Federated Church, Saratogo, Calif.

Dr. Winston L. King is Dean of the Chapel and Professor of Philosophy at Grinnell College, Grinnell, Iowa.

Ira Jay Martin III is teaching in the department of philosophy and religion at Berea College. He is treasurer of the National Association of Biblical Instructors.

Eugene B. McAlister is minister of the Open Door Church (Congregational), Minneapolis, Minn.

Frank B. McDuffee is minister of the Union Congregational Church, North Miami, Fla.

William D. Powell is General Secretary of the Philadelphia Council of Churches. His address: 1421 Arch Street, Philadelphia 2.

Hampton E. Price, pastor of the Community Church, Clearfield, Utah, is pictured in a fascinating article on Utah Baptist work in the October *Crusader*.

Donald H. Rhoades is Professor of Theology on the faculty of the School of Religion of the University of Southern California, Los Angeles.

Lawrence N. Selfridge is pastor of the Baptist Church, Chelmsford Centre. He has four children.

Jeanie K. Sherman is stationed in Timber Lake, S. D., working as colporter missionary under the American Baptist Home Mission Society.

Ruth V. Thurmond continues her work at Kavali, Nellore District, South India.

1937

Rowland C. Adams recently resigned as Associate Minister of the First Congational Church, Manchester, N. H., and returned to the Army Chaplaincy.

Kai-ping Chan is at 136 Hutton Lane, Penang, Straits Settlement, China.

J. Opie Eskridge is pastor of the Stratford St. Baptist Church, West Roxbury, and Protestant Chaplain of the Veterans Administration Hospital.

The First Baptist Church, Holden, Hartley T. Grandin, pastor (S.T.M. '37), had ground-breaking ceremonies on May 27 to mark the beginning of construction of a much-needed educational plant and parish house.

Philip Havener is pastor of the Union Church, Cristobal, Canal Zone.

George D. Kelsey is doing a fine piece of work as an Associate Secretary in the National Council of Churches. He is also a Newton trustee.

David Nielsen has been recalled into the chaplaincy. At present he is at Fort

Slocum, N. Y., but is likely to go soon to the Far East.

An honorary D. D. was conferred on Richard M. Owens, pastor of People's Church, Boston, by Virginia Seminary, Lynchburg, in May.

Betty and Albert Phillips announced the addition to their parsonage of a daughter, Nancy Joan, born February 16. Richard and Renee are the two older children. "Al" is minister of the First Baptist Church, Natick.

William F. Rogers' book, *They Shall Be Comforted*, published by Westminter Press last year, was a selection of the Religious Book Club. He recently became, on July 24, Chaplain of the City Hospital, St. Louis, Mo.

Raymond F. Smith is busy with building plans in the First Baptist Church, Portsmouth, N. H.

Robert L. Weaver is minister of the Mattapan Baptist Church, Milton.

1938

Lucy P. Bonney is working in the American Baptist Mission, Myitkyina, Burma.

The First Free Will Baptist Church, Sutton, Vt., Lee L. Burton, pastor, celebrated its 150th anniversary on July 22.

Walter L. Cook, pastor of the First Baptist Church, Bangor, Me., had a stilumating article in the July *Pulpit* entitled "The Pastoral Prayer."

Ernest B. Fisher and his wife Helen ('37) are assistants to the minister at the Ridgeview Congregational Church, White Plains, N. Y. Ernest is continuing his study for the Th. D. degree at Union. They have a boy, Wilkin, who is now in school.

Floyd G. Kinsley has been pastor of the Congregational Church, Hampton, N. H., since graduating from the Hill. He and Mrs. Kinsley have a boy of 8 and a girl 3.

Horace M. McMullen, Principal of the Near East School of Theology, Beirut, Lebanon, hopes to spend his Sabbatical year, 1951-52 in graduate study at Princeton.

Robert C. Mildram is Executive Secretary of the National Preparatory School Committee. He is the author of "A Study of Religion in the Independent Schools," published last year by Association Press. His address: 5 West 63rd Street, New York 23, N. Y.

Roy M. Pearson, Hancock Congregational Church, Lexington and an Andover trustee, is greatly improved in health.

Dr. Richard D. Pierce, head of the history department at Emerson College, Boston, and lecturer in church history at Andover Newton, studied this summer at the Sorbonne, in Paris.

Claude E. Scarborough recently resigned the pastorate of the Baptist Church in Tryon, N. C., to become pastor of the church in Spartanburg.

David A. Sharp, Jr., is Protestant Chaplain of the Receiving Station, Treasure Island, Calif.

James A. Whitman is Protestant Chaplain of the Naval Hospital, Oakland. Calif.

We are delighted that Wilkin T. Willis is back on the Hill this year with Mrs. Willis and their son, Franklin, who is nearly ten.

1939

Arden Almquist has completed the course at the University of Kansas Medical School and took his internship at the Mobile, Ala., City Hospital. He and Mrs. Almquist and their two children, Jo Ann and Alden, are in Belgium studying French and tropical medicine for a year before going to Belgian Congo as a medical missionary under the Mission Covenant Church.

Gordon D. Barss is back in Vuyyuru, Madras Presidency, India, under the Canadian Foreign Mission Board.

Joseph D. Burnett is pastor of the Second Baptist Church, Holyoke.

Joseph C. Hunt, minister of the Congregational Church, Hookset, N. H., is also pastor of the Union Church, New Rye.

The Congregational Church of Newington, N. H., where he began his ministry, is placing a Cathedral Chair in the Chapel of the Three Faiths in Philadelphia in honor of Ernest W. S. MacDonald. Chaplain MacDonald was lost at sea when his boat, the Mallory, was torpedoed on Feb. 4, 1943, while enroute to Iceland.

Junius J. Martin is rector of All Saints (Episcopal) Church, Brookline.

Earl F. Mathewson is about to begin his fourth year as minister of the First Congregational Church, Thomaston, Conn.

Robert D. Mitchell was recently called to be minister of the Congregational Church, North Troy, Vt.

George L. Moissides is a teacher at the American Academy, Larnaca, Cyprus.

Frederick W. Rapp, after a year as assistant in St. Paul's Cathedral, became on Sept. 1 the rector of the Church of the Messiah (Episcopal), Auburndale.

Earl E. Ray was an oft-decorated chaplain in World War II and now holds an important administrative position in the Veterans Administration Chaplains' Corps in Chicago.

Francis G. Ricker is Executive Secretary of the Pacific Coast Unitarian Council, which includes British Columbia, Washington, Oregon, California, Idaho, Nevada, Utah, and Arizona. His headquarters are at 2441 Le Conte Ave., Berkeley 9, Calif.

The Forest Street Union Church, Methuen, Theophilus Ringsmuth, pastor, is in the process of setting up a $1500 visual education project, involving two film projectors in a sound proof room and an altar curtain divided at the center and moving on a soundless track, for use in the church school and in special evening services.

J. Edward Rouse is pastor of the First Baptist Church at Laurens, S. C.

Genio Scaringi is Canon of the Protestant Episcopal Diocese of R. I. He is at the head of all social service and institutional work of the diocese as well as rector of Christ Church, Providence.

Walter Sillen, pastor of the First Baptist Church, Watertown, preached at the noon-day service at St. Paul's Cathedral in August. He is a member of the Newton Board of Trustees.

Lewis W. Williamson, in addition to his duties as minister of Trinity Baptist Church, Arlington, is Assistant Protestant Chaplain at the Veterans Administration Hospital in Bedford.

Walter C. Wynn is Principal of the Booker T. Washington Agricultural and Industrial Institute, Kakata, Liberia, Africa.

1940

W. Emmett Braselton began work the first of June in the Congregational Church, Lake Mills, Wis.

J. Kenneth Clinton, First Congregational Church, Wakefield, is in the midst of a Building and Renovation Fund campaign.

Clinton A. Condict is pastor of the Baptist Church, Lakeport, N. H.

The South Congregational Church, St. Johnsbury, Vt., Kenneth O. Eaton, minister, celebrated its Centennial October 21 to 23.

George F. Fisher is minister of the Congregational Church, Spencer.

E. Gage Hotaling was installed as minister of the First Baptist Church, Needham, on April 1. Delegations were present from every church which Gage

had served from student pastorate days to the present.

Leslie W. Irving has been pastor of the Brighton Avenue Baptist Church, Allston, since 1944.

Thomas C. Isbell, Ph. D., is Director of the Maunaolu Community College, Paia, Maui, Hawaii. He would be glad to hear from friends in the States.

Adolph Johnson has been pastor of the Natick Baptist Church, West Warwick, R. I., since Sept., 1950. A renovation program has just been completed involving both the sanctuary and the parsonage.

Glyn Jones received the Bronze Star Medal for heroism in combat with the 1st Marine Division in Korea at the Inchon-Seoul invasion in September, 1950. He is now on duty at the Chaplains' Division, Bureau of Naval Personnel, Washington, D. C.

Norman C. MacLean is minister of the Congregational Church, East Weymouth.

Harold A. MacNeill recently was assigned to the U.S.S. Corregidor, an escort carrier, after a tour of duty at the Naval Air Station, Pensacola, Fla. He has a sermon, "The Unrest that Jesus Brings," in the October *Pulpit*.

James C. Marshall is minister of the Congregational Church, Lynnfield.

Kenneth M. Martin is minister of the Congregational Church, Spencer, Iowa.

Capt. William G. McInnes is Hospital Chaplain in Kyoto, Japan, in one of the largest hospitals in the Far East. He has more than two thousand under his care. His address: 35 Station Hospital, APO 9, c/o Postmaster, San Francisco, Calif.

Harold A. Mercier is a Chaplain in the U. S. Army.

W. Stanley Pratt, pastor of the First Baptist Church, East Providence, R. I., was summer preacher at the First Baptist Church of Block Island, R. I., during July.

Arthayer R. Sanborn, pastor of the First Baptist Church, Woonsocket, R. I., has a new daughter to add to his fine family of four boys.

Earle F. Stirewalt is pastor of the First Baptist Church, Madison, Ga

C. Edwin Warren has resigned as Associate Secretary of the Council on Missionary Cooperation of the American Baptist Convention and is teaching in Dillard, Georgia.

L. Byron Whipple is minister of the Edwards Church (Congregational), Northampton.

Clark S. Whistler is a Chaplain in the Army with the rank of Major. He and Mrs. Whistler not long ago announced the birth of a son.

Philip R. Whitaker is minister of the First Baptist Church, Racine, Wis.

W. Lloyd Williams is minister of the Congregational Church, Rockland. He received an S.T.M. degree from Andover Newton a year ago.

1941

A third child, Patrice, was born to Howard A. Andrews and Mrs. Andrews in May. Howard is organizing a Swampscott Council of Churches, and is Vice President of the Greater Lynn Council of Churches. He is also Chaplain of the Boston Port of Embarkation (U. S. Army Reserves).

Joseph H. Bolton, we regret to hear, is virtually an invalid because of rheumatic fever contracted in the service. Mail may be sent to him at Lando, S. C.

Robert W. Coe, Jr., is Division Chaplain of the 2nd Marine Division at Camp Lejeune, N. C.

David S. Eaton, pastor of the First Baptist Church, Littleton, was given the Rosa A. Hall Citation for "significant contribution to the rural church life of the Baptist denomination" at the American Baptist Convention meetings in Buffalo in June.

Sakaé Hayakawa would like to hear from his classmates. Address him at 110 I-Chome, Kamiishigamii, Nerimaku, Tokyo, Japan.

Norman F. Henley is at Mille Crausaz, Rue Valentin 64, Lausanne, Switzerland.

Stanley J. Keach is minister of the First Baptist Church, Essex, Conn.

Edward W. W. Lewis is minister of the United Congregational Church, Conn. One hundred and seven new members have been received, over eighty of whom were adults.

William H. Molbon has done a very significant work as minister of St. John's Presbyterian Church, Detroit, Mich. This is a seven-day-week institutional church with a rich ministry. Bill's address: 2901 Clinton St., Detroit.

Jonathan Nielsen, minister of the First Baptist Church, Webster City Iowa, is in the process of building a new church. The Nielsens have two children, a boy and a girl, ages 7 and 3.

On October 7 the First Baptist Church, Norwood, Oscar W. Olsen, minister, had a special service for the Laying of the Cornerstone of the new sanctuary.

Edwin F. Perry is pastor of the Broadway Baptist Church, Louisville, Ky.

Fred Rudder's address is Kingston, Tenn.

F. Waldo Savage recently became minister of a Congregational Church in Columbus, Ohio

G. Douglas Straton is head of the departments of philosophy and religion at Central College, Pella, Iowa.

Karl E. Wickstrom recently went to the pastorate of the Federated Church, New Smyrna Beach, Florida.

Cecil L. Witham is minister of the Congregational Church, Newcastle, Me.

1942

H. Gardner Anderson has been minister of the United Church, Walpole, since 1951.

Bedros Baharian's beautiful and flourishing church in Quincy is a tribute to his leadership.

James S. Chase is stationed at the Naval Training Station, Newport, R. I. He volunteered for duty in 1950. He and Helen have four children, the youngest of which, Ruth Louise, was born May 28.

J. Vincent Crane is minister of the Congregational Church, Aberdeen, S. D.

We regret to hear of the illness of Benjamin C. Fisher which forces him to withdraw from the ministry. He was pastor of the First Baptist Church, Newton, N. C.

Sumner H. Gill has been minister of Pilgrim Church, Worcester, since 1947.

Arthur M. Gillespie is Director of Religious Education at the Intermountain Indian School, Brigham City, Utah.

William C. Hart is on leave of absence from the Old South Church, Boston, to serve as Chaplain with the U. S. Air Force.

Ernest H. Hirrschoff became minister of the Central Church, Orange, in 1950.

The First Baptist Church, Fairfield, Me., David B. Howe, pastor, received 104 new members during the past year.

Alfonso L. Lowry is minister of a large Baptist church in Augusta, Ga.

Earle T. McKnight attended the sessions of the National Conference on Clinical Pastoral Training in Boston on the 11th and 12th of this month. He is entering his third year as minister of the George Street Baptist Church, Fredericton, N. B.

Ernest D. Miller is back in the Navy as Chaplain.

Oliver C. Northcott, minister of the Congregational Church, Kensington, N. H., preached this summer at the Portland St. Baptist Church, Haverhill.

Stanley T. Plumer is minister of the Congregational Church, South Braintree.

Bruce Roberts has been minister, since 1947, of the Community Church, Northfield, Ill. His address: 621 Woodland Lane.

Lionel A. Whiston received the degree of Th. D. at Harvard University in June. He is a professor in Catawba College.

1943

Phyllis L. Benner is back for a second term in Leopoldville, Belgian Congo, and is at the head of a more-than-full program involving school, dispensary, and church. It is a city of a quarter of a million people. Her address: American Baptist Foreign Mission, Leopoldville 2, Congo Belge, Africa.

Lee D. Bergsman has been a missionary of the American Board in Johannesburg, South Africa, since 1946. We are sure he would like to hear from his friends. Address: 19 Eleanor Street, Fairview, Johannesburg, South Africa.

. Claude W. Black is minister of a very large church in San Antonio, Texas. His address: 1211 Wyoming Street, San Antonio, 3.

E. Linwood Brandis became minister, on Sept. 1, of the First Congregational Church, Sheridan, Wyo.

Carlton B. Goodwin is minister of the Atwater Park Baptist Church, Los Angeles, Calif.

Nathaniel M. Guptill resigned his pastorate of the First Congregational Church, South Portland, Me., to become Director of Field Work at Andover Newton.

David L. Hamm and his wife were appointed missionaries of the American Board to the Philippine Islands in 1946. Address them at Dansalan, Philippine Islands.

Robert H. Heigham has been minister of the Highland Congregational Church, Lowell, since 1948.

Ralph J. Hoffman left the pastorate of the First Congregational Church, Watertown, Wisc, a year ago to become Professor of Pastoral Theology in the Seminary Division of Yankton College, Yankton, S. D.

Odyss W. Kneece is pastor of the United Church (Baptist and Disciples), Milwaukee, Wis., a church of 650 members with a strong program based on the family and family life.

Merton E. Libby recently became minister of the First Parish United, Westwood.

Edward D. McCreary, professor of Theology at Virginia Union University, and minister of the Westwood Baptist Church, Richmond, received the Ph. D. degree from Union Theological Seminary (Richmond) in June.

Bernard A. McLain is minister of the Congregational Church, Eckelson, N. D.

S. Nelson Ringsmuth recently became minister of the First Baptist Church, Hyannis, Mass.

We are glad to report that when we saw him this spring, Ernest H. Sahlin was much improved in health. His address: R.F.D., Medway, Mass.

Richard J. Schaper is minister of the Congregational Church, Bath, Me.

Orlando L. Tibbetts, General Missionary of the American Baptist Convention in Mexico, and President of the Baptist Theological Seminary in Mexico City, has been granted a year's leave of absence to do graduate study at Andover Newton.

Donald C. Ward, pastor of the First Congregational Church, Brewer, Me., has begun work in neglected segments of his parish, developed self-government through parish committees, and deepened the spiritual life of the church through small prayer and Bible-study groups.

The Church of the Pilgrims (Congregational), North Hollywood, California,

Eugene L. Warner, minister, dedicated a new lounge and vestry on Sept. 23.

1944

Robert E. Baggs has been pastor of the Washington Street Baptist Church, Lynn, since 1950.

Raymond J. Bean is Professor of Church History at Crozer Theological Seminary.

D. Wilson Cazer, minister of the Olivet Baptist Church, Cleveland, Ohio, was in charge of the pages at the Baptist World Alliance meetings in Cleveland last year.

Richard D. Cleaves has been assigned to the 1st Marine Air Wing after a tour of duty at Portsmouth, N. H.

William N. Deane teaches in a college in Colorado. His address: 202 Coronado Village, Alamosa, Colo.

C. Gustave Ferré is very active as University Pastor in Lawrence, Kansas. His address: 1124 Mississippi Street.

Raymond A. Gray's address is Box 457, Balboa Heights, Canal Zone.

Wallace H. Harris became the minister this summer of the First Congregational Church, South Portland, Me. He and Mrs. Harris have four children, Charlotte, James, Charles, Amy.

Aubrey E. Hastings, minister of the Central Church, Dracut, draws morning congregations of over 125.

I. Judson Levy was granted a half year's leave of absence by the First Baptist Church, Moncton, N. B., to work on studies in church history at Andover Newton leading to the S.T.M. degree.

Benjamin T. Lockhart began his work as minister of the First Baptist Church, Agawam, on Jan. 7.

Clayton R. Lund is Assistant Minister of the Flatbush-Tompkins Congregational Church, Brooklyn, N. Y. His address is 451 E. 18th Street, Brooklyn, N. Y.

Robert B. Marr is minister of the Congregational Church, Fairport, N. Y. Bob and Barara have three children. His address: 1 Clifford Street.

The family of Loren E. Noren (Ruth, Carl, Joy) is in the States after a term of service in the American Baptist Mission, Swatow, China. Loren is awaiting an exit permit.

E. Spencer Parsons is Executive Secretary of the Baptist Student Foundation in Massachusetts, and Minister to Students in Cambridge. His address: 335 Harvard Street, Cambridge.

Charley L. Peeples is back in the service as a Navy chaplain.

A. Ray Petty is doing a fine job at Chula Vista, Calif. A new church building has been erected and the staff includes a Director of Religious Education.

Heinz Rettig has been minister of the at First Parish (Unitarian), Newburyport, since 1948.

Raymond P. Smith is Dean of the Polytechnic Institute, San German, Puerto Rico.

Fred K. Swett is minister of the Congregational Church, North Reading.

Carolyn P. Welch is minister of the Congregational Church, Thorsby, Ala.

1945

Richard W. Bryant is back from Hawaii and is Associate Minister of the United Church, New Haven, Conn.

John R. DeSousa recently became minister of the Congregational Church, Kohala, Hawaii.

A daughter, Anne MacLachlan, was born to M. Allen Gibson and Mrs. Gibson on June 24. Allen is pastor of the Baptist Church, Chester, N. S.

John E. Gilbert is pastor of the Baptist Church, Brentwood, N. H. Mercedes, M.R.E. '44, his efficient wife, and John are also very active in community affairs.

Robert J. Harding has been minister since 1947 of the Federated Church of Cambridge, and the Congregational Church of Jeffersonville, Vt., since 1947. He and Clarene have a son, John, born Nov. 17, 1948.

Kenneth P. Harris is Director of the Chinese Christian Youth Center, Fresno, Calif.

Roberts S. Illingworth, Professor of English at Clark University since 1931, was very active this summer in the Star Island Conferences, ten miles out from Portsmouth, N. H.

Robert J. MacLeod began his work as minister of the Congregational Church, Newport, N. H., on the first of Sept.

Francis T. McCarty is pastor of the Baptist Church, Washington Court House, Ohio.

William N. McCarty, minister in Beaumont, Texas, and Mrs. McCarty, live in the beautiful new parsonage built since his pastorate began.

Charles R. McCreary is professor of Old Testament in the School of Theology of Shaw University, Raleigh, N. C. He is working on his Ph. D. degree at Union (New York).

Edwin D. McLane began work this fall as Associate Minister of the Congregational Church of Manhasset, N. Y., where he is in charge of the religious education program of the church.

Donald L. Osborne has three churches in the township of Gilmanton, N. H. A daughter, Ann Elizabeth, was born to Don and Mrs. Osborne this Spring.

George A. Robinson was recently called to the pastorate of the Congregational Churches of Mahnomen, Wauban, and Ogema, Minn.

Henry R. Rust is National Secretary of Young People's Work of the Congregational-Christian Churches. He was in England again this past summer in connection with his work.

Ernest L. Seely recently became minister of the South Main Street Congregational Church, Manchester, N. H.

John I. Smith, pastor of the Quinsigamond Baptist Church, Worcester, instructed a group of students this summer in a course on hospital visitation at the Worcester State Hospital, sponsored by the Institute of Pastoral Care. The Quinsigamond church recently purchased a parsonage and has completely raised the necessary funds.

Lawrence E. Tee is a Chaplain in the Army. His address: 7071st ASU, Fort Belvoir, Va.

Richard R. Zoppel recently became minister of a Congregational Church, Wichita, Kansas.

1946

John W. Abbott became on May 1 the Executive Secretary of the New Haven Council of Churches.

Howard Blalock's church (First Baptist, Blackshear, Ga.) has just finished paying for an educational annex.

Harold T. Branch is minister in Houston, Texas.

R. Berwyn Daniel recently resigned from the pastorate of the Congregational Church, West Lebanon, N. H., to become minister of the Second Congregational Christian Church, Irvington, N. J. John Fraser Daniel was born on May 9, 1949 to join a sister, Deborah Jean, who is nearly five. Address: 249 Lincoln Place, Irvington, N. J.

William D. Goble is Executive Secretary of the Student Christian Movement of Queens and Nassau, New York.

Emmett and Marjorie Green announced the arrival of Paula on Nov. 18, 1950. The older daughter, Cynthia, accompanied her parents on a visit to Massachusetts this summer. Emmett is minister

of the First Baptist Church, Lexington, Va., and also teaches at Lynchburg Seminary.

Clayton B. Hale is minister of the Second Church (Unitarian) Boston. He is Recording Secretary and a member of the Executive Committee of the Unitarian Christian Fellowship. Membership in the church has increased by 20 percent.

Frank T. Hoadley has just become the minister of the Baptist Church, Bristol, Conn.

Mitchell C. Johnson is a Chaplain in the U. S. Army.

Heywood G. Knight was installed on June 10 as minister of the Grafton Baptist Church, Harmony Village, Middlesex, Va.

Leland C. Lawrence recently became pastor of the First Baptist Church, Great Falls, Mont.

John P. McGee resigned from the pastorate of the Congregational Church, Walpole, N. H., to become minister of the Morgan Park Church, Duluth, Minn. He succeeded C. Gordon Beale, '47. Best wishes to John and Vera (M.R.E. '46).

Thomas E. Moye, pastor of the Federated Church in North Stonington, Conn., is the author of an article, "Afternoon of the Fawn," which was published in the *Christian Century* of March 22, 1950.

Thomas Okuma is a missionary of the American Board of Commissioners for Foreign Missions in Africa. His address: Missao Evangelica do Bailundo, Vila Teixeira da Silva, Angora, Portuguese West Africa.

Charles S. Pigott, after a tour of duty in Korea, is studying for a year at Harvard University.

Donald O. Press has been minister of the Congregational Church, Oskaloosa, Iowa, since 1949. In that time the church edice has been remodeled and the membership increased.

Vincent V. Rushton is at Waltair, District of Vizag, South India.

Howard C. Scarboro is pastor of the First Baptist Church, Ninety-Six, S. C. The church has just voted to build a new parsonage.

Hilda Frank Seater is minister of the First and Second Congregational Churches, Searsport, Me.

Richard Stoughton, minister of the Federated Church, East Jaffrey, N. H., and Mrs. Stoughton, announced the arrival of a daughter, Nancy Hastings, on March 27. Dick serves most acceptably on the Congregational State Committee of Religious Education.

T. Marshall Thompson is pastor of the First Baptist Church, Fitchburg.

George E. Whittier is minister of the First Congregational Church, Gorham, N. H.

1947

C. Gordon Beale recently resigned the pastorate of the Morgan Park Congregational Church, Duluth, Minn., to become minister of the First Congregational Church, Austin, Minn.

Noah S. Brannen and Mrs. Brannen were appointed missionaries to Japan under the American Baptist Convention and dedicated at the national meeting last June.

Russell E. Brown arrived in Rangoon, Burma, on March 9 as missionary of the American Baptist Foreign Mission Society. His special responsibility is the English congregation of Immanuel Baptist Church. The building was bombed out during the war but funds are being rapidly raised to erect a new structure. Russ, Becky, and their small daughter Deborah may be addressed at 143 St. John's Road, Rangoon, Burma.

William K. Cober is minister of the Memorial Baptist Church, Dayton, Ohio, which was once served by his grand-

father. A new organ was recently installed. The church has just presented Bill with a new Chevrolet automobile.

Jean M. Greer left the Hawkinsville, Ga., church in April, 1950, to become pastor of the Baptist Church in Chesterfield, S. C. In his three years' work at Hawkinsville about 265 new members were added, $55,000 raised, and a new parsonage built and paid for. And his new church has built a new parsonage, and is in the midst of a drive to pay off the remaining indebtedness.

A son, David Walther, was born to "Dick" and "Jerry" Keach on Feb. 27. Their address: 1120 McKinley Ave., Rock Springs, Wyoming.

Robert H. Midgley is minister and student worker in Vermillion, S. D.

Lloyd L. Noyes, Assistant Minister, Tabernacle Baptist Church, Utica, N. Y., and Mrs. Noyes, have a son, Stephen Lambert, born in August.

John P. Oliver is pastor of the Drummondtown Baptist Church Accomac, Va. He and Mrs. Oliver have a daughter.

James L. Proudfoot is minister in Kirkaldy Fife, Scotland. His address: 9 George St. Why not write to him?

Roscoe C. Robison recently resigned the pastorate of the First Baptist Church, Grafton, to become Assistant Minister of the First Baptist Church, Medford, of which Alexander Henderson, '18, is minister.

Murray F. Sleeper, minister of the Congregational Church, Mattapoisett, is active in the Radio Department of the Greater New Bedford Council of Churches.

Margaret L. Stoddard is with the Congregational City Missionary Society, 14 Beacon Street, and each summer assists Miss Lillian B. Moeschler in directing the Summer Service Group on the Hill.

Joseph A. Talley is minister in Chicopee Falls.

1948

Sadaichi Asai serves the two churches of Cornwall and Salisbury, Vt. The address of "Sad" and Marian: R.F.D., Middlebury, Vt.

Marion Armstrong is working for the National Fire Insurance Co. of Hartford, Conn.

Robert S. Baker and Louise are kept busy with parish work (Congregational Church, Center Harbor, N. H.) and with Susan Gay who is a year and a half old.

M. Jerome Brown, minister of the Congdon Street Baptist Church, Providence, R. I., has good attendance and fine singing groups. Jerome and Mrs. Brown have a son and a daughter.

Arthur E. K. Brenner, Chaplain in the Air Force, wrote in July of preaching in in the Methodist Church in Tunpo, Korea, with farmers in their finest white linen clothes, refugees from North Korea, and many Korean women and children making up the congregation.

Berton D. Connerly has been called to be Assistant Minister, Park Congregational Church, Greeley, Colo. Bert and Edith have a nineteen months old son, Derry.

Clarence E. Downing teaches in the department of religion and is College Pastor at the University of Redlands, Redlands, Calif.

Charles R. Fletcher is Vicar of St. Mark's Episcopal Church, Maquokata, Iowa. While on vacation this summer he visited the Hill, and also dedicated Charlie and Bea Strippy's new daughter.

Roger L. Fredrikson is a very much loved member of the faculty at Ottawa University, Ottawa, Kansas.

Charles A. Gillenwater recently worked for three months in Mexico under the auspices of the Unitarian Service Com-

mittee. He has since then begun an interracial group project in Los Angeles, backed by the Unitarian church. His address: 1230 S. Arlington Avenue, Los Angeles, Calif.

Richard B. Hardy, S.T.M. '48, minister of Park St. Baptist Church, Framingham, is also teaching a course in the Bible at Pine Manor Junior College, Wellesley.

Congratulations to Earl W. Lawson, pastor of Emmanuel Baptist Church, Malden, on his marriage a short time ago!

Ernest J. Melchert, S.T.M. '48, recently resigned from the pastorate of the Congregational Church, Freetown, Mass.

Malcolm M. Mooers and Mrs. Mooers announce the birth of a daughter, Marilyn Anne, on Aug 1. Malcolm is minister of the Congregational Church, Mount Sinai, N. Y. Address: Box 151, Miller Place, N. Y.

Howard C. Nutting is Associate Minister of the United Congregational Church, Bridgeport, Conn.

Klein E. Parkes is chaplain in the Veterans Administration Hospital in Gulfport, Miss. Klein and Mrs. Parkes have a daughter, Carol Ann, a year and a half old. The address of the Parkes family: 210 24th St., Gulfport, Miss.

Ralph W. Reynolds is minister of the Congregational Church, Southboro, and teaches in the Biblical department at Wellesley College. He and Frieda have a son, Jonathan Wesley, born on June 26.

William B. Shealey, after teaching two years in the American Baptist Theological Seminary, Nashville, Tenn., is pastor of a Baptist church in Alabama.

Rankin Shrewsbury is minister of the Union Congregational Church, Hallandale, Fla., a conference mission project on the northern side of Greater Miami. In two years the church membership has doubled.

Verne M. Smith is minister of the Congregational Church, Belle Plaine, Iowa.

William W. Switzer is minister of the Weequahic Presbyterian Church, Newark, N. J. His address: 327 Meeker Ave., Newark 8, N. J.

Immanuel Baptist Church, Ipswich, Earl D. Ward, minister (S.T.M. '48), has been doing a large renovation job.

Robert L. Willett, pastor of the Immanuel Baptist Church, Dorchester, is also working for a Ph. D. degree at Boston University.

1949

Glen L. Argo recently became pastor of the Congregational Church in Centralia, Kansas.

Charles C. Austin was recently called to the pastorate of the Court Street Congregational Church, Keene, N. H.

David Beebe, pastor of the Hebron Baptist and Methodist Churches in Hebronville, attended the Baptist Rural Life Convocation at Green Lake, Wis., this summer. The Warren Baptist Association of the Rhode Island State Convention met, on Oct. 5, in the Hebron Baptist Church, although this church is in Seekonk, Mass. This is the first official meeting of Baptists of one state across the line in another state since the repeal of the old Massachusetts law stating that any Baptist caught across the line would be shot.

Hung-hsiang Chao on last report was teaching in the Harwood Bible Training School, Fenchow, Shansi, China.

Lily Chin has resigned as Director of Christian Education at the Church of Christ, Congregational, Hanover, N. H.

Carroll C. Coffin recently became minister of the First Congregational Church, Dracut.

Asa and Doris Colby announce the birth of Miriam Alice on October 3. Asa is on the faculty of Aurora College, Aurora, Ill.

J. Stanton Conover, pastor of the West Share Baptist Church, Cleveland, Ohio, was active in the work of the Baptist World Alliance during its great sessions last year.

Grady Davis has resigned the pastorate of the Zion Baptist Church, Everett, Mass., and returned to the South to teach on the faculty of his Alma Mater, Shaw University.

William R. Hampton, minister of the Congregational Church, Martha's Vineyard, acted this year as chairman of the advisory committee of the Student Christian Movement Leadership Training Seminar. He arranged for jobs in local hotels for 32 college students who studied, three evenings a week, the application of Christianity to social problems.

Jerome and Dorothy Hevey are the proud parents of a daughter, Myrle Anne, born on June 8. Jerry is minister of the First Baptist Church, Middletown, N. Y., which has recenty installed two gas furnaces and dedicated new appointments in the church chancel.

Loren G. House, Jr., and June announce completion of the first unit of a new "Housing Project," Calvin Richard, born Sept. 14. Loren is minister of the Congregational Church, Danville, Vt.

Arthur Jehle has just begun his work as Minister of Education at the First Baptist Church, Melrose, Mass., of which Wallace Forgey, 1928, is minister.

Faye L. Jensen was married on Aug. 5 in Minneapolis to Thor Kommedahl. They are living at Apt. B4, 1560 Beall Ave., Wooster, Ohio. Mr. Kommedahl is doing reseach work at Ohio State University.

Kola Poliah Jerome is at the American Baptist Mission, Jamgaon, N.S.R., South India.

Harry L. Lesure became on August 1 the minister of the First Baptist Church, Gardner. On June 23 he was married to Miss Dorothy Mae Robinson of North Dighton.

The Wakefield Baptist Church, Wakefield, R. I., Ralph Lightbody, pastor, has completed a $10,000 renovation program in the sanctuary.

Robert S. Little is minister of the Brownville Presbyterian Church, Dexter, N. Y.

Charles W. Ludeking and his people at Market St. Baptist Church Amesbury, have adopted the Rev. and Mrs. Leonard Wilson of Barianquitas Academy in Puerto Rico as their missionaries.

Morris W. MacFarlane is a graduate student at Union. He was recently married.

Rufus W. Miller and his family are located in Townsend, Mass.

Edmund W. Nutting is Minister of Education at The Second Church (Congregational), West Newton.

William B. Perry moved from Newfane, Vt., to Hamilton, Mass., last year. Bill and Sylvia have three sons.

Donald J. Selby and Mrs. Selby announced the arrival of their second son, Donald Lee, on Jan. 26. Don is minister of the First Congregational Church, Merrimac.

Ernest and Ruth Simon announce the birth of a son, Stuart Keith, on Aug. 25. Ernest is pastor of the church in South Egremont.

A lovely little daughter, Deborah Ruth, arrived in the home of Charles W. Strippy and Mrs. Strippy on April 8. Charles is minister of the First Baptist Church, Marlboro. Substantial increases in attendance and improvements in the church property have marked his ministry.

Arthur Teikmanis has completed the residence requirements for his Ph. D. degree at Harvard. He is pastor of the Congregational Church, West Peabody.

Paul M. Vannah is pastor of the Advent Christian Church, Marblehead. He and Mrs. Vannah have a son, Stephen.

1950

Ernest B. Bailey, Jr., was ordained this summer in the First Baptist Church, Claremont, N. H.

William L. Bradley, Ph. D., is Instructor in the Philosophy of Religion in the Hartford Theological Seminary.

We have reason to believe that Wilson, Jean, and Newton Chen are safe in China. Our thoughts and prayers are with them. The writing of letters to them is inadvisable at the present time.

Malcolm L. Davie recently became minister of the Congregational Church, Monroe, Conn.

Homer Demopulos is working for the Th. D. degree at Boston University.

Geraldine V. Lee was married in June to Duane L. Day in Detroit, Mich. Mrs. Day is Principal of the Nursery School at the Second Church (Congregational), West Newton, while her husband continues his studies at Andover Newton.

William B. McGinnis, S.T.M. '50, is pastor of the Belmont Street Baptist Church, Watertown.

R. Watson Sadler is Interim Minister of the Christian Church, Georgetown, Ky.

James A. Sherrill is pastor of the Union Church, South Swansea. His active, enthusiastic congregation is making the work both enjoyable and highly useful in the community.

The First Congregational Church, Oxford, Allyn K. Wadleigh, minister, completed a $25,000 addition-renovation job in April. The church entertained the Worcester Central Association at its meetings in October. *Daily Devotions*, the national Congregational devotional publication, will contain some contributions by Allyn soon. During August he was Chaplain at Worcester City Hospital.

1951

Lloyd E. Beebe is working as Hospital Chaplain under the Council of Churches, Albany, N. Y.

Robert F. and Gracia Campbell Bishop, ministers of the North Hanover Baptist Church, were both ordained in a most unusual service in their church on May 28. The fathers of both candidates assisted in the service.

Anna L. Cole is at present at 12 Mayfair Close, Milford, Conn.

Charlene Bradbury de Ordaz is in Worcester, where her husband is a doctor on the staff of the State Hospital.

Robert B. Dennett is minister of the Orthodox Congregational Church, Littleton, Mass. The church has just been presented with a bell.

John J. Garver is pastor of the First Baptist Church, Marengo, Ill.

Cloma A. Huffman is back in the service as Army Chaplain, at present located at Fort Devens.

Valdeko Kangro is a valuable member of the faculty of Bethel College and Seminary, St. Paul, Minn.

Congratulations to Frank and Shirley Kelsey on the birth of their second daughter on Oct. 10, at Corvallis, Ore., where Frank is on the staff of the Federated Church.

Richard H. Killough is serving the North Congregational Church, Winchendon, as Interim Pastor. Last year Dick and Jean were both on the staff of the Grant Ave. (Congregational) Church, Milwaukee, Wis. Dick and Jean (M. R. E. '50) live at 31 Maple St., Shelburne Falls. A daughter, Robin, was born to them March 26.

Mary B. Meadows is Director of Christian Education at Immanuel Baptist

Church, Rochester, N. Y.

Paul S. Morimoto is minister on the island of Puuneni, Maui, Hawaii. We are sure he'd be glad to hear from his classmates.

Our very best wishes go with Masao Tsubi as he returns to his work in Japan. Why not write to him? Address: c/o The Okayama Church, 102 Higashi-Nakasange, Okayama, Japan.

A. Elmore Plummer is the very effective minister of the Advent Christian Church, Roxbury.. His address: 47 Woodbrier Road, West Roxbury.

Kaljo Raid, also, like Valdeko Kangro, is on the faculty of Bethel. These two have made a great contribution to the life of the schools.

Rizalina J. Somes is recreational director of the House of the Seven Gables Settlement, 54 Turner St., Salem.

Robert S. Walker is minister of the Baptist Church in Danville, N. H.

Betty Lee West is Director of Christian Education at the Baptist Temple, Charleston, W. Va.

The First Baptist Church, Northampton, Abbott B. Whitmarsh, pastor, celebrated its One Hundred Twenty-fifth Anniversary this year.

Jennie S. Winsor continues her work as Director of Christian Education at the First Church (Congregational) of Newton, Newton Centre.

Morton W. Work is Director of Christian Education of the Nebraska Baptist Convention. His address: 2227 Evans, Omaha, Nebr.

Masao Yamada is back at his work in Hawaii and will be remembered in our prayers and affections. His address: P. O. Box 1250, Hilo, Hawaii, T. H.

1952

Robert S. Alward's wedding to Miss Edith M. Zippel of Chicago took place on October 6. He is doing work at Chicago Theological Seminary.

Doris Jones is in the Field Administration Department of the new National Council of Churches, 297 Fourth Avenue, New York City. She is living at the Evangeline House, 11 Dominick Street, New York 13, N. Y.

Charles H. Osgood is principal of the High School, Smith, Ky.

Ruth C. Pierce is Director of Christian Education at the Old Cambridge Baptist Church, of which Samuel H. Miller, currently lecturer in theology on the Hill, is the minister.

Rita Rainsford is working under Dr. Miriam Van Waters at the Reformatory for Women in Framingham. She is staff member in a cottage where thirty of the younger girls live, and finds the work very interesting.

Dr. DeWitt G. Wilcox died on Sept. 26 at the age of 93. For many years he was a loyal friend of the School, and served both as Trustee and as Lecturer in Medical Care. The children of Dr. Wilcox have asked that in place of flowers, a contribution be made to Andover Newton Theological School. It is hoped that from these contributions an appropriate and practical item will be purchased which will serve as a worthy memorial for Dr. Wilcox.

Many congratulations to Dorothy A. Mirick on the completion of twenty-five years in the office of the President of Newton, and to Ellen L. Stacey, who has been in the office of the Treasurer of Andover for forty. Both have rendered very valuable service to our School.

We Honor the Memory

Edgar Lindley Warren, A'86, age 92
Thomas Vassar Caulkins, N'87, age 91
Russell Sparks Sargent, N'87, age 76
Elwyn Osmer Taylor, N'88, age 80
Harry Horatio Hall, N'89, age 83
Sidney Eugene Packard, N'89, age 89
Walter James Swaffield, N'89, age 92
Addison Benjamin Lorimer, N'91, age 86
David Lewis Yale, A'92, age 85
William Ernest Lombard, N'96, age 80
Henry Gerrard Megathlon, A'96, age 83
Joseph Walther, N'96, age 84.
George Ellsworth Whitehouse, N'96, age 76
William Hunter, N'97, age 71
Leslie Campbell Greeley, A.'98, age 79
Byron Freeto Gustin, A'98, age 81
Champlin Burrage, N'99, age 76
Henry Felton Huse, N'99, age 80
Alfred Elton Isaac, N'99, age 79
George Fletcher Beecher, N'00, age 75
John X. Miller, A'03, age 77
William Austin Hill, N'04, age 78
Robert Atherton Bakeman, N'05, age 71
William Arthur Lee, N'06, age 73
Donald Hector MacQuarrie, N'07, age 90
Ernest Neville Armstrong, N'08, age 72
Arthur Franklin Calver, N'08, age 71
Horace Blanchard Stoat, N'09, age 77
Gustav George Carlson, N'13, age 48
William Hartshore, N'18
Frank William Thompson, A'20, age 59
Philip Stanley Sanderson, N'35, age 42

ALUMNI SOCIETIES

Alumni Association of Andover Theological Seminary

Henry R. Rust, 1944, *President*

Robert J. MacLeod, 1945, *Vice-President*

Richard D. Pierce, 1938, *Secretary, Treasurer, and Necrologist*

The Officers, *ex officio;* Vaughan Dabney, 1914; Henry E. Oxnard, 1894; Arthur J. Snow, 1935; Alfred W. Stone, 1916; George R. Tolson, 1950; J. Harold Dale, 1903, *Executive Committee*

John E. LeBousquet, 1889; Ralph E. Bayes, 1919; Arnold W. Tozer, 1949, *Nominating Committee*

Society of the Alumni of The Newton Theological Institution

Russell G. Schofield, 1940, *President*

Robert L. Weaver, 1937, *Vice-President*

Willard D. Callender, 1927, *Clerk*

William A. Geldart, 1927, *Treasurer*

William E. Blake, 1911, *Auditor*

Ferdinand F. Peterson, 1907, *Necrologist*

Leslie W. Irving, 1940; Richard M. Owens, 1937; Robert E. Baggs, 1944, *Nominating Committee*

Oscar W. Olsen, 1941; Joseph A. Sisk, 1933; A. Roger Williams, 1937, *Committee on Entertainment*

Harry H. Kruener, 1940, *Member of the English Foundation*

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NEWTON THEOLOGICAL INSTITUTION

44:2

ANDOVER NEWTON

BULLETIN

CATALOGUE 1951 - 1952

ANDOVER NEWTON THEOLOGICAL SCHOOL

CATALOGUE

of

ANDOVER NEWTON THEOLOGICAL SCHOOL

Maintained by

THE NEWTON THEOLOGICAL INSTITUTION

and

ANDOVER THEOLOGICAL SEMINARY

1951 - 1952

DECEMBER 1951
NEWTON CENTRE 59, MASSACHUSETTS

CORRESPONDENCE

ADMISSIONS AND RECORDS . . .	Registrar
FIELD WORK AND SCHOLARSHIPS	Director of Field Work

ADDRESSES OF SEMINARY BUILDINGS

Administration Building	210 Herrick Road
Library	169 Herrick Road
President's House	196 Herrick Road
Dean's House	125 Herrick Road
Chase House	70 Chase Street
Farwell Hall	157 Herrick Road
Herrick House	144-154 Herrick Road
Sturtevant Hall	197 Herrick Road

Superintendent of Buildings and Grounds	165 Herrick Road

The Andover Newton Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, five times a year, October, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

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1952

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THE SEMINARY CALENDAR, 1952-1953

1952

January 2	Wednesday. Classes resume.
January 14-18	Monday to Friday. Examinations.
January 17-18	Thursday and Friday. Registration for the second semester.
January 21	Monday. Second semester begins.
March 14	Friday. First draft of theses due.
April 4-14	Friday evening to Monday morning. Easter recess.
April 18	Friday. Presentation of theses.
April 22-23	Tuesday and Wednesday. Comprehensive examinations.
May 19-23	Monday to Friday. Examinations.
May 25	Sunday. Baccalaureate Sermon.
May 26	Monday. Alumni Day.
May 27	Tuesday. Commencement.
June 2	Monday. Summer School Clinical Training begins.
June 20	Friday. Summer Service Project begins.
August 22	Friday. Summer School Clinical Training ends.
August 23	Saturday. Summer Service Project ends.
September 11-15	Thursday to Monday. Orientation Days for new students.
September 15	Monday. Registration of upper classes.
September 16	Tuesday. Classes begin.
September 25-26	Thursday and Friday. Retreats.
October 15	Wednesday. Fall Convocation.
November 19	Wednesday. Trustee Day.
November 27-28	Thursday and Friday. Thanksgiving recess.
December 19-January 5	Friday evening to Monday morning. Christmas recess.

1953

January 12-16	Monday to Friday. Examinations.
January 15-16	Thursday and Friday. Registration for second semester.
January 19	Monday. Second semester begins.

THE BOARD OF TRUSTEES OF ANDOVER THEOLOGICAL SEMINARY

Incorporated as the Trustees of Phillips Academy, October 4, 1780;
Reincorporated as the Trustees of Andover Theological Seminary, April 1, 1907

Morrison Russell Boynton, D.D. *President*
James Mason Rothwell, A.B. *Vice-President*
Harold Stearns Davis, LL.B. *Clerk*
Charles Mann Cutler, B.A. *Assistant Clerk*
George Blake Johnson, A.B. *Treasurer*
Ellen Louise Stacey, *Assistant Treasurer*

Jay Bernard Angevine ..... Attorney, Hutchins and Wheeler, Boston	Belmont
Robert Grenville Armstrong ..... Minister, First Congregational Church	Lebanon, Conn.
Frank Learoyd Boyden ..... Headmaster, Deerfield Academy	Deerfield
Morrison Russell Boynton ..... Minister, First Church in Newton	Newton Centre
George Emerson Cary ..... Minister, The Church of Christ	Bradford
Charles Mann Cutler ..... Brewer & Lord, Boston	Newton
Vaughan Dabney ..... President, Faculty of Andover Theological Seminary; Dean, Andover Newton Theological School	Newton Centre
Harold Stearns Davis ..... Attorney, Palmer, Dodge, Gardner, Bickford & Bradford	Boston
Homer Payson Little ..... Dean, Clark University	Worcester
John Edgar Park ..... President Emeritus, Wheaton College, Massachusetts	Osterville
Roy Messer Pearson ..... Minister, Hancock Congregational Church	Lexington
James Mason Rothwell ..... Realtor	Boston

HONORARY TRUSTEES

*Frederick Harlan Page
President Emeritus

Arthur Stoddard Johnson
Treasurer Emeritus

TRUSTEE COMMITTEES

Executive Committee
Messrs. Angevine, Dabney, Park, Pearson; and Boynton, *Ex-Officio*

Finance Committee
Messrs. Cutler, Davis, Johnson, Rothwell

Library Committee
Messrs. Armstrong and Cary

* Died November 29, 1951

THE BOARD OF TRUSTEES OF THE NEWTON THEOLOGICAL INSTITUTION

Incorporated February 22, 1826

Howard Ware Cole, LL.B. *President*
Denton Judson Neily, B.D. *Secretary*
Walter Lindsay Van Kleeck, LL.B. *Treasurer*
Frank Ashley Day, Jr., A.B. *Assistant Treasurer*

Term Expires 1952

* Howard Elliott Bailey ..... Wollaston
Construction Engineer, Boston

Kenneth Lorne Cober ..... Providence, R. I.
Executive Secretary, Rhode Island Baptist Convention

Howard Ware Cole ..... Beverly
Attorney, Brickley, Sears and Cole, Boston

Frank Ashley Day, Jr. ..... Newton
R. L. Day and Co., Boston

William Parker Hart ..... Medford
Retired President, Charlestown Five Cents Savings Bank

† Otis Robinson Heath ..... Saco, Me.
Minister, United Baptist Church

* Edward William Higgins ..... Arlington
Frost and Higgins Co.

* John Scott Pendleton ..... Waterville, Me.
Retired Executive Secretary, United Baptist Convention of Maine

† Egbert Corning Prime ..... Pawtucket, R. I.
Minister, First Baptist Church

Kirk Smith ..... Providence, R. I
Attorney, Edwards and Angell

† Howard Clarkson Whitcomb ..... Vineyard Haven
Minister, First Baptist Church

Term Expires 1953

Charles Spaulding Aldrich ..... Troy, N. Y.
Attorney, Murphy, Aldrich, Guy, Broderick & Simon

† Harold Wilder Buker ..... Lynn
Minister, First Baptist Church

‡ Parke Hansell Custis ..... Brookline
H. C. Wainwright and Co., Boston

Philip White Dalrymple ..... Wellesley Hills
Engineer, Jackson and Moreland, Boston

Frederick Hartwell Greene ..... Belmont
Tucker, Anthony and Co., Boston

Everett Carleton Herrick ..... Newton Centre
President-Emeritus, Andover Newton Theological School

* Finley Keech ..... Fall River
Minister, First Baptist Church

† George Dennis Kelsey ..... New York, N. Y.
National Council of the Churches of Christ in the U.S.A.

† Carrol Oscar Morong ..... Hightstown, N. J.
Headmaster, The Peddie School

Amasa Dowe Pierce ..... Brooklyn, Conn.
Alder-Brook Farm

* Hervey Judson Skinner ..... Wakefield
Air Conditioning House, Inc., Boston

* Rae MacCollum Spencer ..... Worcester
President, The Davis Press

Term Expires 1954

*Claude B. Cross ..... Brookline
Attorney, Withington, Cross, Park & McCann, Boston
†James Allie Davidson ..... Brockton
Minister, First Baptist Church
† Wallace Ferdinand Forgey ..... Melrose
Minister, First Baptist Church
* Christian B. Jensen ..... Pittsfield
Minister, First Baptist Church
Fred Daniel Knight ..... Hartford, Conn.
Vice-President, Hartford Electric Company
Denton Judson Neily ..... Nashua, N. H.
Secretary, Newton Board of Trustees
James Alfred Patch ..... Carlisle
E. L. Patch Co., Stoneham
Thomas Sherrard Roy ..... Worcester
Retired
† John Walter Sillen ..... Watertown
Minister, First Baptist Church
Anna Canada Swain ..... Craigville
Member Executive Committee, World Council of Churches
* Walter Lindsay Van Kleeck ..... Brookline
Attorney, Hutchins and Wheeler, Boston
Donald Dearborn Wyman ..... North Abington
Bay State Nurseries

Term Expires 1955

†Harold Charles Bonell ..... Portland, Me.
Minister, Central Square Baptist Church
Charles Raymond Chappell ..... Manchester, N. H.
General Secretary, United Baptist Convention of New Hampshire
Ralph Waldo Conant ..... Littleton
President, Conant and Co., Inc., Boston
* Thomas James Crossman ..... Needham
Equitable Life Assurance Society, Boston
†Alexander Henderson ..... Medford
Minister, First Baptist Church
Isaac Higginbotham ..... Wollaston
Executive Secretary, Massachusetts Baptist Convention
Florence Forbes Homans ..... Westborough
* Howard Bonat Jefferson ..... Worcester
President, Clark University
Alton Lombard Miller ..... Babson Park
President, Charles N. Miller Co., Boston
William Henry Rice ..... Newton Centre
President, Newton Centre Savings Bank
† Albert Clark Thomas ..... Providence, R. I.
Minister, First Baptist Church
*Carroll Ernest Whittemore ..... Boston
Carroll E. Whittemore Associates, Inc., Boston

HONORARY TRUSTEE

Edward Taylor Sullivan ..... Newton Centre

* Elected by The Northern Baptist Education Society.
† Elected by The Society of Alumni.
‡ Died, December 10, 1951

TRUSTEE COMMITTEES

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Messrs. Bailey, Buker, Chappell, Cole, Custis, Day, Dalrymple, Gezork, Greene, Neily, Patch, Sillen, Van Kleeck

Finance Committee

Messrs. Cole, Conant, Custis, Day, Greene, Van Kleeck

Buildings and Grounds Committee

Messrs. Bailey, Dalrymple, Herrick, Rice, Wyman

Auditors

Messrs. Hart and Skinner

Examining Committee

Ellis Jordan Holt, Hillyer Hawthorne Straton, Harold Guild Leland

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ANDOVER NEWTON THEOLOGICAL SCHOOL

Formed by the affiliation of Andover Theological Seminary
and The Newton Theological Institution in 1931

ADMINISTRATIVE COMMITTEE

Morrison Russell Boynton, *Chairman*
70 Sumner Street, Newton Centre

George Blake Johnson, *Secretary*
73 Tremont Street, Room 812, Boston

Jay Bernard Angevine	294 Washington Street, Boston
Morrison Russell Boynton	70 Sumner Street, Newton Centre
Howard Ware Cole	1 Federal Street, Boston
Vaughan Dabney	210 Herrick Road, Newton Centre
Herbert Gezork, *ex-officio*	210 Herrick Road, Newton Centre
Everett Carleton Herrick	5 Ripley Terrace, Newton Centre
Isaac Higginbotham	88 Tremont Street, Boston
Alton Lombard Miller	100 Massachusetts Avenue, Boston
John Edgar Park	Osterville
Roy Messer Pearson	51 York Street, Lexington
Walter Lindsay Van Kleeck	294 Washington Street, Boston

ADMINISTRATIVE OFFICERS

Herbert Gezork, Ph.D., D.D., *President*
Vaughan Dabney, A.M., B.D., D.D., *Dean and President of the Andover Faculty*
Russell Chase Tuck, S.T.M., A.M., Ph.D., *Registrar*
Nathanael Mann Guptill, B.D., *Director of Field Work*
John Woolman Brush, B.D., Ph.D., D.D., *Secretary of the Faculty*

Austin Philip Guiles, A.M., B.D., Ph.D. *Dean, Summer School Clinical Training*
John Milton Billinsky, B.D., Ed.D. *Director, Summer School Clinical Training*

John Humphrey Scammon, S.T.M., Th.D., *Librarian*
Carrie Evelyn Scammon, *Assistant Cataloguer*

John Elbert Caulkins, M.S.A., *Bursar*
Dorothy Agnes Mirick, *Secretary to the President*
George Sumner, *Superintendent of Buildings and Grounds*

Denton Gove Nutter, M.D., *School Physician* 1094 Centre Street

FACULTY

HERBERT GEZORK, Ph.D., D.D.
President; Professor of Christian World Relations on the Helen Barrett Montgomery Foundation (1939) 196 Herrick Road

VAUGHAN DABNEY, A.M., B.D., D.D.
Dean; President of the Andover Faculty, Bartlet Professor of Sacred Rhetoric (1931) 125 Herrick Road.

JAMES PERCIVAL BERKELEY, B.D., D.D.
Professor of Old Testament, Emeritus (1909)
Lecturer on Religious Education 146 Herrick Road.

JOHN MILTON BILLINSKY, B.D., Ed.D.
Associate Professor of Psychology (1947) 109 Herrick Road.

JOHN WOOLMAN BRUSH, B.D., D.D., Ph.D.
Professor of Church History (1940) 66 Oxford Road.

FREDERICK WILLIAM DILLISTONE, M.A., D.D.
Visiting Lecturer on Theology 101 Brattle Street, Cambridge.

WESNER FALLAW, A.M., Ed.D.
Howard Professor of Religious Education (1946) 111 Herrick Road.

CHARLES WHITNEY GILKEY, B.D., D.D., L.H.D.
Lecturer on Homiletics (1948) South Yarmouth

AUSTIN PHILIP GUILES, A.M., B.D., Ph.D.
Smith Professor of Psychology (1931) 65 Sylvan Avenue, West Newton.

NATHANAEL MANN GUPTILL, B.D.
Director of Field Work (1951) 26 Shute Path.

WALTER JOSEPH HARRELSON, B.D.
Instructor in Old Testament (1951) 144 Herrick Road.

*ROGER HAZELTON, B.D., A.M., Ph.D., D.D.
Abbot Professor of Christian Theology (1945) 46 Berwick Road.

WALTER DAVID KNIGHT, B.S.
Lecturer on Presbyterian Polity (1938) 45 Chapin Road.

EDMUND HOLT LINN, B.D., M.A.
Instructor in Speech (1949) 128 Herrick Road.

DAVID RALPH MACLEAN
Instructor in Church Music (1935) 29 Orchard Avenue, Waban.

SAMUEL HOWARD MILLER, Th.B.
Visiting Lecturer on Theology 15 Ware Street, Cambridge

PAUL SEVIER MINEAR, B.D., M.A., Ph.D., LL.D.
Norris Professor of New Testament (1944) 75 Pleasant Street.

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Instructor in Religious Education (1951) 24 Larchwood Drive, Cambridge.

PRENTISS LOVELL PEMBERTON, B.D., A.M., Ph.D.
Associate Professor of Christian Sociology (1949) 60 Oxford Road.

* On leave of absence, 1951-52.

ROY MESSER PEARSON, B.D.
Visiting Lecturer on Homiletics 51 York Street, Lexington.

RICHARD DONALD PIERCE, S.T.M., Ph.D.
Lecturer on Church History (1938) 65a Charles Street, Boston.

JOHN HUMPHREY SCAMMON, S.T.M., Th.D.
Associate Professor of Greek and Hebrew (1936) 11 Nantucket Road, Newton Highlands.

RUSSELL CHASE TUCK, S.T.M., A.M., Ph.D.
Professor of New Testament (1929) 102 Herrick Road.

EMERITI

EVERETT CARLETON HERRICK, B.D., D.D., LL.D., L.H.D.
President, Emeritus (1926-1946) 5 Ripley Terrace.

WINFRED NICHOLS DONOVAN, A.M., (Hon.), D.D.
Professor of Biblical Interpretation, Old Testament, Emeritus (1898-1942)
1230 Walnut Street, Newton Highlands.

RICHARD MINER VAUGHAN, B.D., D.D.
Professor of Christian Theology, Emeritus (1912-1940)
304 East Central Avenue, Orlando, Florida

SUMMER SCHOOL LECTURERS

Psychology and Counseling

PHILIP DIRLAN BONNET, M.D.
Massachusetts Memorial Hospitals, Boston

JOSEPH HAMILTON BURNETT, M.D.
Boston City Hospital, Boston

CLARENCE EDGAR DOWNING, S.T.M.
University of Redlands, Redlands, California

ANDREW DIMITRI ELIA, M.D.
Massachusetts Memorial Hospitals, Boston

STANLEY GODDARD ESTES, Ph.D.
Harvard University, Cambridge

MAX GOLDMAN, M.D.
176 Bay State Road, Boston

WILLIAM REID MORRISON, M.D.
Boston City Hospital, Boston

MAURICE WINTHROP O'CONNELL, M.D.
Boston City Hospital, Boston

LEICESTER RUPERT POTTER, Jr., A.M., B.D.
Massachusetts Memorial Hospitals, Boston

ROSCOE CURTIS ROBISON, S.T.M.
First Baptist Church, Medford

WESLEY GAFFIELD SPENCER, Ed.M.
12 Humboldt Street, Cambridge

WALTER WEGNER, M.D.
Boston City Hospital, Boston

Religious Education

LILLIAN BARBARA MOESCHLER
14 Beacon Street, Boston

West Campus showing Farwell Hall, Chapel, and Colby Hall

Noyes Hall Sturtevant Hall Hills Library President's House Administration Building

HISTORICAL STATEMENT

Phillips Academy was established at Andover, Massachusetts, in 1778 for "the promotion of true Piety and Virtue" and in order that young men might learn "the great end and real business of living." Specific instruction in divinity, however, was not provided until 1795, when a legacy was received for the support of a Professor of Divinity. In 1807 donations in excess of $60,000 were made to the Trustees for the founding of a separate department of divinity and the following year the Theological Institution, commonly known as Andover Theological Seminary, was opened for instruction.

Andover Theological Seminary carried on its work at Andover for exactly a century and during that time provided instruction to more than 3,500 students, many of whom subsequently achieved prominence in missionary service, in the pulpit, and in the field of education. After a hundred years in Andover, the Trustees came to believe that the Theological Institution should be transferred to some urban and collegiate centre where a broader curriculum could be provided and closer contacts with the academic world maintained. Accordingly it was determined to sever the Theological Institution from the Academy and in 1908 the General Court incorporated the Trustees of Andover Theological Seminary. This newly incorporated Board immediately purchased land in Cambridge adjacent to the Harvard campus and worked out an affiliation with Harvard Divinity School. A commodious stone building was completed in 1911 and the two theological institutions operated jointly until 1922.

The founders of Andover Seminary in 1807 had provided strict theological requirements including a quinquennial subscription to a Calvinistic creed. In 1925 the Supreme Judicial Court determined that because of these creedal restrictions, the affiliation with Harvard was invalid and ordered a suspension of the activities of the Seminary. Subsequently, however, the Supreme Judicial Court of the Commonwealth heard the case and under the doctrine of *cy pres* set aside the subscription to the creed and sanctioned an affiliation with The Newton Theological Institution.

The Newton Theological Institution grew out of a meeting of Baptist ministers and laymen gathered in the vestry of the First Baptist Church of Boston on May 25, 1825. The Baptist churches of New England had long felt the need of a theological seminary for the preparation of their ministry comparable to the Congregational seminary at Andover. In fact, many Baptists had attended Andover, for students from all Protestant denominations were received on equal terms, but the number of these Andover-trained men was far short of the needs of the denomination.

The Massachusetts Baptist Education Society, acting for those interested in the movement to found a theological seminary, sponsored a subscription for the cause, determined on a site in Newton Centre, and secured the services of Rev. Irah Chase as the first professor. On November 28, 1825, the Institution was opened for instruction and on February 22, 1826, it was incorporated under the laws of the Commonwealth. Professor Chase, a graduate of Andover Seminary, was entrusted with the formation of the curriculum and he drew freely from the Andover pattern.

Newton was not only the pioneer Baptist seminary in point of founding but it has pioneered throughout its history. Probably it was the first seminary to introduce the modern card catalogue system into its library; it was one of the first seminaries to admit women to its classes under President Hovey soon after 1890; it maintained a French department for many years for the training of Canadian Baptists of French extraction; it was among the first of the denominational institutions to effect an affiliation with a seminary of another denomination. During its one hundred twenty-five years of history it has trained more than 2,800 students, many of whom have sustained distinguished careers in missionary labor and educational posts as well as in the parish ministry.

In 1931 Andover Theological Seminary and The Newton Theological Institution entered into an affiliation under the name of Andover Newton Theological School. Although each seminary maintains complete legal autonomy with separate rolls of trustees, faculties and students, the School is a unified fellowship with a common purpose and spirit. Baptist and Congregational traditions fuse in a common heritage of freedom and independency and the work of the School proceeds as a united effort. Although the School normally looks to the Baptist and Congregational churches for her students and support, there are no doctrinal nor sectarian restrictions and students of all denominations are welcomed into the life of the School.

STATEMENT OF PURPOSE

The objective of the School is the professional education of learned Christian ministers, persons called of God and equipped by faith and discipline to assume places of responsible leadership in the life and work of the churches. Such leaders as the School wishes to provide must be capable of bringing others to the saving knowledge of God in Jesus Christ, guiding their growth in the Christian life, directing wisely and effectively the tasks of the church, and ministering with intelligence and devotion to the needs of the community and the world.

It is our conviction that a minister should be especially competent in appropriating Christian truth as revealed through the Bible and supremely in Jesus Christ. Such learning, moreover, should embrace a keen and broad understanding of human nature, the principles of education and growth, the facts and ways of Christian experience. It should further include a sound knowledge of the structure of society, involving the processes and forms of group living in their many manifestations.

To this end the School believes that the student for the Christian ministry must be adequately trained in each of the following disciplines: (1) a working knowledge of the tradition found in the Bible and in the history of the church; (2) a comprehension of the basic issues and major contributions within the philosophical and theological development of Christian thought; (3) an insight into psychological and social forces which shape personal and group experience; and (4) skill in the professional tasks of preaching, teaching, counseling, and administering the varied work of the churches. The curriculum of the School is organized to provide an integrated and growing experience along these several lines of emphasis.

It is this educational experience which is intended to set the whole tone of the School's corporate life. Students, teachers, and administrative staff are members of a community of work and worship, study and service. A fellowship of common interests and loyalties defines the spirit of classroom and dormitory, of personal contact and organized activity. The School welcomes those who share its purposes and give promise of real competence in attaining them.

COMMUNITY LIFE

Chapel and the Religious Life

The chapel service is the central fact in the religious life of the School. It is held for twenty minutes daily when the seminary is in session. Much care is taken that the service may be not only strong and helpful to participants but also that it serve as a vital part of instruction in the conduct of public worship. It is led by members of the faculty and administration, students, pastors, missionaries, denominational officials, and others. All members of the School are expected to attend in order that the corporate life may be held to high levels. Occasionally the service is lengthened to include addresses by distinguished leaders in the churches and public affairs.

Convocations

Each Wednesday afternoon during term time the whole School unites in the regular convocation. This period may be used in part for devotional meetings, addresses, discussions of the round-table or forum

type, or coördination seminars; it may also be employed for tutorial conferences and informal group activities.

Student Organizations

The Student Association attempts to organize and direct the various group activities affecting the life of students. It has the following regularly constituted committees: the Prayer Committee, the Social Action Committee, the Committee on Missions, the Committee on Recreation, and the Editorial Committee in charge of the weekly publication, *The Hill View*. The officers of the Association and the chairmen of these committees make up the Executive Council.

A Student-Faculty Committee, composed of representatives from each of the classes, the president of the Student Association, a representative from Chase House, and three faculty members, acts as a coördinating link between students, administration, and faculty.

Relationships between teachers and students are further enriched by numerous social occasions of an all-seminary character. Among these may be mentioned the "snack hours" arranged by faculty hostesses each month, the regular meetings of students' wives in faculty homes to discuss common problems, and the occasional entertainment of classes or interest groups by faculty members.

THE CURRICULUM

The following curriculum went into effect in the fall of 1947, after several years of careful consideration by the Faculty. It makes possible a greater emphasis upon the actual work of the ministry by its development of tutorial procedures, case-study and workshop techniques, clinical training in hospitals, and observation and apprenticeship in social agencies and schools, as well as in churches. The student enters into Christian work as he begins his theological education and carries it on with increasing responsibility as an essential part of his course. Thus learning by doing is combined with learning by studying, observing, and thinking.

Precisely how long the individual course of study will take is a matter that must be determined for each student. However, with the needs and capacities of the average student in mind, this curriculum is arranged as a course covering four years, of which three years are to be spent in residence. This period seems necessary for most students, especially in view of the new program of supervised field work which forms an integral part of the course. But competence for the ministry cannot be measured either in hours of classroom work or in semesters of study. For some the course may be longer, for others shorter. Plans by which the B.D. degree may be obtained in three years, including summer work and study, and by which work for a Doctor's or Master's degree may be combined with B.D. study, are suggested below.

Studies are arranged in large basic units, normally of four hours each, enabling the student to take a limited number of subjects in each semester. Greater concentration is thus provided to achieve mastery in each of the basic disciplines. The units of study are coördinated so that each student will use continually all four disciplines outlined in the statement of purpose on page 14. The time schedule keeps in view the provision of long periods during the school week for the individual's uninterrupted study.

A committee of teachers is responsible for planning each semester's program for each class, and will seek to provide for adequate coördination of studies, personal counseling, and group discussions on matters of common interest. To this end they will hold planning conferences with each class at or near the beginning of each semester. For the entering class, this conference takes the form of an orientation week, preceding the fall opening of the academic year.

Integral to the curriculum are the extensive entrance examinations at the beginning of the student's work. At the end of each year, a comprehensive battery of general examinations is given, covering both mastery of content and competence. These are designed to yield a "theological profile" of each student, useful in determining advancement in training and for personal counseling.

PROCEDURES FOR ACCELERATION

(1) From time to time, the faculty may encourage some students to complete the B.D. program in three years of residence. To be selected for this group, each student must file a written application with the committee on academic standing during the first week of his fourth semester. This committee will interview the candidate, investigate his qualifications, and make its recommendations to the faculty during the June retreat following the second year. The committee and the faculty will consider the following data before making their decision concerning each applicant: grades in the various courses, the appraisal reports, work in the general examinations, reports on field work, and the possibility of taking during the third year an equivalent of the fourth year's requirements. The faculty will inform the student of its decision immediately following the June retreat. If the decision is favorable, a special adviser will be appointed to help the student plan his program. This program will usually require the summer course in clinical training.

(2) The faculty may encourage some students to combine the B.D. and the S.T.M. programs during the four years of residence. Each student who wishes to be included in this group will file a written application with the committee on academic standing during the first week of the fourth semester. This committee will investigate his intentions and

qualifications, and make its recommendation to the faculty at the June retreat following the second year. At this time, the faculty will vote on his admission to candidacy for the S.T.M. degree, basing its decision upon its total knowledge of the student, upon evidence of superior competence in the various courses, appraisal reports, general examinations and field work. If the student is approved as a candidate, a special adviser will be appointed to help him plan his course of study. This program will include a minimum of ten hours of elective seminar work in the field of specialization. It will also include a thesis of sufficient merit to fulfill the requirements of both the B.D. and S.T.M. theses. The thesis must be approved, after an oral examination, by a special examining committee. For other requirements for the S.T.M. the student should consult paragraphs 1, 2, 4, 5 on pages 48-49.

(3) The faculty may encourage some students to combine the fourth year of the B.D. program with the first year of doctoral studies in residence at another graduate school. Only when a student is, in the judgment of the whole faculty, clearly qualified to seek a higher degree will he be permitted to take advantage of this plan. Such a decision will be made by the end of the second year. At that time a special adviser will be appointed to supervise the third year's program so that the necessary part of the fourth year's work may be covered during the third year. The first full year of post-seminary training, when completed to the satisfaction of both schools, may then be accepted in lieu of one of the fourth year seminars, the B.D. thesis, and a semester's supervised field work. The student would thus receive his B.D. from Andover Newton at the normal time (i.e., at the end of the fourth year) while fulfilling the first year's residence requirements for a higher degree.

COURSES OF INSTRUCTION

Courses which are required for B.D. and M.R.E. degrees are listed on pages 38 and 39.

BIBLICAL INTERPRETATION

Old Testament

1, 2. The Old Testament

Introduction to the history, literature, and religion of the Old Testament. The literary and historical problems of the individual books are studied, their message for their own period examined, and their significance for the Christian faith explored. The aim is to assist the student in gaining a mastery of the contents of the Old Testament, to introduce him to the essentials of Hebraic faith, and thus to prepare him to understand and to evaluate the Old Testament as an integral part of the Christian Bible and of Christian faith. Junior Class, four hours, first and second semesters. Mr. Harrelson.

[3, 4. Old Testament Survey, with Elements of the Hebrew Language]

A study of Old Testament history and religion, alternating with units of study of the Hebrew language. Designed to give a broad knowledge of the Old Testament plus an ability to read the Hebrew Text. Five hours, first and second semesters. Professor Scammon.

3a. Introduction to Biblical Hebrew

Study of pronunciation, forms, and syntax. Exercises in reading and writing Hebrew. Textbook: J. Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford, 1939). Three hours, first semester, 1952-53. Mr. Harrelson.

4a. Readings in Biblical Hebrew

Study of selected passages of the Old Testament which are of significance for an understanding of key Biblical ideas such as man, sin, grace, love, fear, righteousness, etc. Presupposes a knowledge of the elements of Hebrew grammar. Three hours, second semester, 1952-53. Mr. Harrelson.

[5. Readings in the Hebrew Old Testament]

Each semester an elective is offered in reading and interpretation. Two hours. Professor Scammon.

6. The Psalms

A study of the Israelite community at prayer. The Psalms will be classified on the basis of both form and content, their place in the life of the worshipping community will be investigated, and their meaning for their own generations and for our own will be sought. Students with a knowledge of Hebrew may take the course for three hours' credit. The additional hour will be devoted to the reading of selected Psalms in Hebrew. Two or three hours, first semester, 1952-53. Mr. Harrelson.

[7. The Prophets of Israel]

A survey of the origin of the prophetic movement will be followed by an examination of the individual prophets and their messages. Particular attention will be given to the books of Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. Students with a knowledge of Hebrew may take the course for three hours' credit. The additional hour will be devoted to the reading of key passages from the Prophets in Hebrew. Two or three hours, first semester. Mr. Harrelson.

7a. The Later Prophets of Israel

The prophetic movement from Jeremiah to the end of the Exile. Two hours, second semester 1951-52. Mr. Harrelson.

8. Archaeology and the Old Testament

An examination of Near Eastern Archaeology and its importance for the understanding of the Old Testament. Survey of the Sumerian, Akkadian, Hurrian, Hittite, Canaanite and Egyptian civilizations and discussion of points of comparison and contrast with the civilization of Israel. Special Old Testament problems and the contribution of archaeology to their solution. Two hours, second semester, 1951-52. Mr. Harrelson.

9. The Apocrypha and Pseudepigrapha of the Old Testament

An exposition of apocalyptical passages in the Old Testament will be followed by a survey of the apocryphal books of the Old Testament and by more detailed study of the apocalyptical books. The aim is to describe certain developments within Judaism which help to explain the background of the New Testament. Students who read Hebrew may take the course for three hours' credit and read selected passages from Isaiah, Daniel, and the Wisdom literature in this third hour. Two or three hours, second semester, 1952-53. Mr. Harrelson.

[10. The Theology of the Old Testament]

Examination of unity and diversity in the Old Testament views of God, man, and history. Study and evaluation of recent attempts at an Old Testament theology. Special emphasis upon the question of Christological interpretations of the Old Testament. Two hours, first semester. Mr. Harrelson.

[11. Hebrew Faith and Culture]

A study of the social and cultural life of Israel and its relation to her faith. Comparison of Israel's laws with those of other peoples of the ancient Near East. Study of the great Israelite festivals and holy days, examination of cultic practices and of the place of the cult in the Israelite community. Importance of these cultic practices for Judaism and for the Christian ritual. Two hours, second semester. Mr. Harrelson.

New Testament

1, 2. The New Testament

An historical survey of the world of the New Testament. The mission and message of Jesus in relation to Judaism and emerging Christianity. The life and letters of Paul. The work of the Church as it interpreted its faith in changing situations. Inductive study of early Christian theology, ethics, eschatology and worship. Middle Class, four hours, first and second semesters. Professors Minear and Tuck.

3, 4. Elementary Greek

This course provides a working knowledge of New Testament Greek. Three hours, first and second semesters. Professor Tuck.

5. Review Greek

A review of grammar; readings from the New Testament. Two hours, first semester. Professor Tuck.

6. Reading of the Greek New Testament

Practice in the reading of the Greek New Testament with incidental interpretation. This course is so arranged that in three years the whole New Testament may be read. Two hours, first and second semesters. Professors Minear and Tuck.

[7. New Testament Ethics]

Members of this seminar will select salient ethical issues in contemporary life. They will then consult the body of theological and moral teaching in the New Testament to determine the best orientation toward these issues, and the applicability of Biblical teaching to our own dilemmas. Two hours, second semester. Professor Minear.

8. New Testament Eschatology

The Biblical view of history. Seminar reports on prophetic and apocalyptic eschatology, on the meaning of the Kingdom to early Christians, and the contribution of the New Testament to modern philosophies of history. Two hours, first semester. Professor Minear.

9. The Fourth Gospel

The Fourth Gospel is examined as to its structure, meaning, spiritual values and its interpretations for today. Chapters thirteen to seventeen are studied in detail to discover their teachings regarding Jesus and the Holy Spirit. Two hours, first semester, 1951-52. Professor Berkeley.

10. The Epistle to the Romans

A study of the Epistle to discover Paul's major purposes, his conception of the Gospel and its implications for the Christian and the Church. Attention will be given to exegetical, psychological and homiletical methods in the minister's use of the Epistle. Two hours, second semester, 1951-52. Professor Minear.

11. Interpretation of Daniel and Revelation

A study of these two closely related apocalyptic writings in relation to their historical background and their values for present-day preaching. Current interpretations and uses of the books are examined and evaluated. The Church's first experience with a totalitarian state. Two hours, second semester, 1951-52. Professor Berkeley.

12. Principles of Biblical Interpretation

Kierkegaard has been selected as an example of one method of reading, interpreting and teaching New Testament materials. The class will read extensively in his religious works, evaluating the validity and fruitfulness of his method. Two hours, first semester, 1952-53. Professor Minear.

CHURCH HISTORY

1. Church History

The history of the Christian people from the close of the New Testament period to about the year 1500. Lectures and required readings. Junior Class, four hours, second semester. Professor Brush.

2. Church History

The history of the Christian people, continuing Church History 1 from about 1500 to the present, with particular attention to American Church History. Lectures and required readings. Middle Class, four hours, first semester. Professor Brush.

[3. History of Christian Doctrine]

A survey of the main creedal formulations in Christian history, with lesser attention to a few of the important theologians. Two hours, second semester. Professor Brush.

4. Early Christian Writers

Reading and class discussion of important Christian authors of the Second and Third Centuries, especially Irenaeus, Clement, Tertullian, Origen, Cyprian. Two hours, first semester, 1951-52. Professor Brush.

5. The Meaning of History

Religious and secular interpretations of history, with special attention to Toynbee's Study of History. Two hours, first semester, 1952-53. Professor Brush.

[6. Puritanism and Its Leaders]

Origin and development of English Puritanism in the sixteenth century. Special attention to the seventeenth century, and especially to such figures as Cromwell, Milton, Baxter, Bunyan, and Fox. Student reports. Two hours. Professor Brush.

7. Continental Reformation

Student readings and reports on the great reform movements led by

Luther, Zwingli, Calvin, and the Anabaptists. The sixteenth century generally covered. Two hours, second semester, 1951-52. Professor Brush.

[8. The New England Theocracy]

A study of the relation of Church and State in New England from colonial times through the final disestablishment in 1833. Investigation of religious trends and outstanding leaders with some attention to the social and intellectual life of the period. Practice in the use and evaluation of source material. Occasional lectures, student reports, and class discussion. Two hours.

[9. Congregationalism in America]

An historical study of those American groups organized upon Congregational polity, with special reference to their contribution to American social and intellectual life. The Congregational and Baptist denominations will be especially considered. Lectures, student reports, and class discussion. Two hours, second semester. Dr. Pierce.

10. American Christianity in the Eighteenth Century

This course provides an intensive study of men and movements within this century. Two hours, second semester, 1951-52. Dr. Pierce.

THEOLOGY AND THE PHILOSOPHY OF RELIGION

I. Philosophy of Religion

1. The Philosophy of Religion

This course is foundational to all further study in theology. It first considers the relation between philosophy and religion, and the possibility of a reasonable Christian faith. The main arguments, historical and contemporary, for belief in the existence of God are studied in some detail. Such related issues as the problem of good and evil, the problem of religious knowledge, and the problem of a Christian theodicy are also discussed. Junior Class, four hours, first semester. Professor Hazelton.

[2. Seminar in Mysticism]

An intensive study of the writings of Friedrich von Hügel, in order that the main philosophical problems arising from the interpretation of the mystical experience may be discussed. Supplementary studies will be made in the psychology and history of mysticism, with a view to estimating its place and function within the total context of Christian living. Two hours, second semester. Professor Hazelton.

[3. A Study of Pascal]

Reading of the *Pensées* and the *Lettres Provinciales*, together with minor works and interpretations of Pascal. The course will deal with the background, contribution, and influence of Pascal's thought, particularly in

its Biblical and theological aspects, and will be carried on by means of lectures, student papers, and discussion. Two hours, second semester. Professor Hazelton.

II. Theology

1. Major Christian Doctrines

A brief introduction to theological methods and problems, followed by extended consideration of the following: the doctrine of God in His relation to the world (creation, providence, and miracle), nature and grace, revelation and reason, the Bible, the doctrine of man. Lectures, with occasional book reports, a term paper, and a final examination. Middle Class, three hours, second semester. Mr. Miller, 1951-52.

2. Major Christian Doctrines (*Continued*)

The doctrine of the nature and work of Christ, the doctrine of the Church, including the sacraments, ministry, and the meaning of Christian life, and the interpretation of history, will be discussed in this course. Senior Class, three hours, first semester. Professor Hazelton.

[3. The Principles of Christian Ethics]

A definition of the field and method of Christian ethics, particularly in relation to philosophical ethics; a consideration of its basic presuppositions in thought and life; exploration of the guiding principles concerning Christian behavior; and suggestions regarding the relevance of these principles to selected moral situations in contemporary life. Professor Hazelton.

[4. History of Christian Doctrine] See Church History 3

[5. The Doctrine of Providence]

The history of this doctrine, with particular attention to medieval and modern contributions; an examination of some recent treatments of the theme in the light of current secular issues and viewpoints; finally, an effort at comprehensive restatement with the aims of Christian teaching and preaching in mind. Student papers, discussion, and occasional lectures. Two hours, first semester. Professor Hazelton.

[6. The Theological Philosophy of Augustine]

A study will be made of the meaning and significance of the great doctrines of Christianity as expounded and defended by Augustine. Special emphasis will be placed on the doctrines of sin, grace, freedom, spiritual authority, the meaning of history, and the Church. Wide reading in the original writings will be required. Two hours, second semester. Professor Hazelton.

7. The Doctrine of the Atonement

Two hours, second semester, 1951-52. Dr. Dillistone.

8. Apologetics

An exploration of the major points at issue between the Christian Gospel and its contemporary rivals. Practice in defending essential doctrines and in relating them directly to personal and social experience. For seniors only. Two or three hours, second semester 1951-52. Professor Minear.

THE CHRISTIAN MINISTRY

1. Christian Leadership

This course orients students entering into the Christian ministry. Attention is given to the theory and practice of preaching, leadership of worship, education, and speech. Lectures, practicums in creative teaching and recreation, and field trips are included. A student steering committee works with the instructors to integrate classroom and Field Work experiences. Junior Class, three or four hours, first semester. Religious Education candidates enroll for the field work section only. Two hours. Professors Dabney and Fallaw, Messrs. Guptill and Linn.

2. Christian Ministry

This course deals with the principles of preaching as they apply to sermon composition and delivery. Considerable attention is given to the conduct of public worship — practice in Bible reading and preaching. Junior Class, two hours, second semester. Professor Dabney and Mr. Linn.

3. Workshop Courses

[3a. Worship]

Survey of the main forms of Christian public worship, East and West; introduction to liturgical literature; development of principles and skills for the conduct of the services of the church; visits to churches and museums; practical guidance in the tasks of the ministry of worship. Two hours, first semester. Professor Hazelton.

3b. Preaching

An advanced course in the composition and delivery of various types of sermons, with emphasis on the use of Biblical material to meet human needs. Middle Class, two hours, second semester. Mr. Pearson.

4. Pastoral Leadership in Parish and Pulpit

A study of the organization and administration of the local church; community, denominational, and interdenominational contacts; church polity; evangelism; ministerial ethics and practices; pastoral calling, weddings, funerals. A vocational examination is given. Middle or Senior Class, two hours, second semester. Professor Dabney and Mr. Guptill.

4a. Practicum

Student Pastors only. One hour discussion each week on methods,

meanings, and problems of church administration. One hour, second semester. Mr. Guptill.

4b. Presbyterian Polity

Required one semester of students preparing for the Presbyterian ministry. One hour. Mr. Knight.

[5. The Total Task of the Parish Ministry]

An orientation looking toward the final seminary year. The relation of prayer and action in the life of the professional Christian worker. Help from great classics of Christian devotion, and counsel on the meaning of Christian service. Third Year, two hours, second semester. Professors Hazelton, Brush, Pemberton.

6. Faith and Its Expression

To enable the student to define and express his own faith (as in ordination papers); to discuss and defend it before other students, faculty and critical laymen (as in the case method in a medical school); and to present it persuasively to other individuals and in personal evangelism, in consecutive work with individuals and families. It will thus serve as a synthesis of theological and homiletical work. Fourth year, each semester. Professor Pemberton and others.

7. The Minister and His Vocation

To help each student find his special type and field of service. To encourage him to develop special aptitudes and independent projects. To give him help in correcting deficiencies, and to establish effective work schedules. Fourth Year, each semester. Professor Pemberton and others.

8. Speech

See Christian Ministry 1 and 2.

9. Speech

This course assumes a knowledge of speech theory. It places the chief emphasis, therefore, on practice — oral readings and short speeches. The approach is experimental, as the most effective method of speaking is sought for each person. Constructive evaluation by students and teacher of individual performances plays a vital part in advancing speech skill. Middle class, one hour, either semester. Mr. Linn.

10. Speech

A concentrated course in pulpit reading and speaking. By careful, constructive evaluation both teacher and students alike seek to develop individual speech effectiveness. Third Year, one hour, first semester. Mr. Linn.

These speech courses are required of students until competence has been demonstrated to the Committee on the Christian Ministry.

11. Practice Preaching

The preparation and delivery of sermons on assigned themes. Class discussion and private criticism. One or two hours, first and second semesters. Professor Dabney.

12. The History of Preaching

A biographical study of the art of preaching as illustrated in the life and work of such men as Chrysostom, Richard Baxter, Bossuet, John Bunyan, John Wesley, Frederick W. Robertson, Alexander Maclaren, Henry Ward Beecher, Phillips Brooks and certain outstanding contemporaries. Lectures and discussion. Assignments for special biographical study and sermon analysis. Two hours, second semester. Professor Dabney.

13. The Preaching Values of the Old Testament

The Old Testament will be considered historically to discover the modern use of its message and its value for preaching. Two hours, first semester, 1952-53. Dr. Gilkey.

[14. The Preaching Values of the New Testament]

The New Testament will be considered historically to discover the modern use of its message and its value for preaching. Two hours, first semester. Dr. Gilkey.

15. Church Music

This course includes the history of church music; training in Plain Song, Mediæval Chorus Music, Modern Church Music, Hymnody and Hymnology; practical study of service music; the organizing and conducting of choirs; the relationship between minister and organist. It provides the cultural and practical knowledge necessary for ministerial leadership in music and worship in the local church. A separate credit of one hour is given each semester to members of the Choir. One hour. Mr. Maclean.

[16. Spiritual Values in English Poetry]

Reading of selected parts of the works of such poets as Milton, Wordsworth, Shelley, Tennyson, Browning, Francis Thompson. Selections from the great hymns of the Church. The Bible in modern literature. Values in recent poetry. Two hours, second semester.

[17. Workshop in Radio]

Classes will meet alternately at the School and at a Boston station for discussion and practice in script-writing, production, and program planning. An introduction to the radio industry, the development of a policy for Protestant broadcasting, and suggestions for utilizing and publicizing programs will complete the course. Two hours, second semester.

18. Sermon Writing

This course consists of the analysis of 20th Century sermons by such men as Fosdick, Sockman, Phillips, Brown, Sheen, Buttrick, and student sermons with the purpose of learning the elements of effective sermon composition. (Open only to Seniors.) One hour, first and second semesters. Mr. Linn.

CHRISTIAN SOCIOLOGY AND WORLD RELATIONS

I. Social Ethics

1. Social Ethics

A study of the relation of the Christian Faith to specific social problems in history and in contemporary life. Theological and ethical social principles, from traditional and present-day thought, will be examined and a theology for social ethics will be proposed. The ethic will be applied to such crucial areas as marriage and family, economics, politics, race, and international relations. Junior Class, three hours, second semester. Professor Pemberton

2. Church and Community

City, suburban and rural communities within the Church's ministry will be studied, with special emphasis upon the rural setting. Unique requirements for effective Christian service in each of these different situations will be examined. Senior Class, two hours, first semester. Professor Pemberton.

3. Christianity and Communism

Marxist-Leninism as a revolutionary theory and program, the Soviet experiment and the emergence of world communism will be studied historically and critically. The significance of these forces and of technology will be evaluated within a Christian philosophy of history. Two hours, second semester, 1951-52. Professor Pemberton.

4. Contemporary Social Tension

A study of the vocation of the minister in social tension, competition, conflict, and disorganization as seen in racism, housing, civil rights, alcoholism, poverty, political corruption and lobbyism, management and labor, pacifism and militarism. The importance of mass media for propaganda will be indicated. Two hours, second semester, 1952-53. Professor Pemberton.

5. The Church and Social Agencies

Opportunities for the pastor to cooperate with the many community agencies serving people will be investigated. The course will be con-

ducted as a research seminar, following an introduction to modern community welfare services, with students choosing specific agencies for field visits and reports. Two hours, second semester, 1952-53. Professor Pemberton.

6. The Problem of Communication

An examination of factors which hinder or block communication between professional religious leaders and laymen. A somewhat technical study of communication from sociological, psychological, semantic, and logical approaches will provide the background from which to evaluate present-day efforts of the churches to reach modern man via theology and worship. Two hours, first semester. Professor Pemberton.

7. Sociology of Religion

This course will serve as an introduction to this newest of the social sciences. The significance of a common focus of sociology, anthropology, and psychology in the field of religion will be noted. The inadequacies of earlier positivistic interpretations of religion and important new developments in a scientific approach which recognizes religion as constituting values intrinsic to culture will be analyzed. Two hours, first semester, 1952-53. Professor Pemberton.

[8. Social Structure in the United States]

Based upon the theoretical work of M. Weber, T. Parsons, and others, this course will provide both a theoretical and a practical framework for studying the organization and function of Protestantism, Romanism, and Judaism in the life of this nation. Two hours, second semester. Professor Pemberton.

9. Practicum in Social Research

Arranged for students who wish to do original research on a particular social phenomenon or problem in a local parish or community. No class work, but regular individual conferences with the instructor. A final paper on the findings of the investigation. Two hours, either semester. Professor Pemberton.

II. Christian World Relations

1. The World Mission of the Christian Church

A study of the fundamental attitudes, objectives and methods of the Christian missionary enterprise, past and present. The relevance of Christian missions to cultural, political, social and economic forces and movements is investigated. Special attention is given to the relation between the old and the maturing younger churches. The problems and opportunities of the unfolding Universal Church are surveyed. Middle Class, two hours, second semester. Professor Gezork.

PSYCHOLOGY AND COUNSELING

I. Clinical Training

The purpose of this course is to provide supervised clinical experience for the student in a general hospital so that he may study psychology of religion and theology in the laboratory. The course will be divided each semester between hospital calling and seminar sessions.

1a. The Psychology of Religion

Ward calling and record writing with seminars and a minimum of required reading. Senior Class, four hours, first semester. Professor Billinsky.

1b. Clinical Theology

Procedure will be the same as in Course 1a. The seminars will consist of the clinical study of the concepts of the Christian Faith. Senior Class, four hours, second semester. Professor Billinsky.

II. Work with Individuals

2a. Psychology of Personality

This course, based upon case-history material and required reading, is directed to the better understanding of individuals through the use of modern psychology. Friday mornings, 10:30-12:30, first semester, 1951-52. Professor Guiles.

2b. Psychological Counseling

This course is planned to assist the student in working out his own views and skills in consultation work with people. It will include case material, reviews of recent books, study of the methods of distinguished pastors and physicians, and conferences with individuals. Friday mornings, 10:30-12:30, second semester, 1951-52. Professor Guiles.

[3a, 3b. The Psychology of Fear, Guilt and Hostility]

This is an elective, open to graduate students and to commuting parish ministers. The course includes a study of the personalities of religious leaders placed beside a pastor's case studies of neurotic individuals. This course supplements the student's courses in systematic theology and his courses in the philosophy and psychology of religion, having for its objective improved work of the pastor with individuals. Two hours each semester. Professor Guiles.

4. Summer School Clinical Course

This course will continue for two periods of six weeks each. During the

first ten days the student works as an orderly, which introduces him quickly into large hospitals with their complicated routine, enables him to see the effect of various diseases upon many different patients, permits him to see at first hand the work of scientific medicine and its healing ministry, and helps him to build up his own poise and strengthen his spiritual discipline in the presence of suffering. In addition there are lectures, clinics, ward rounds, and discussions which are conducted by members of the medical and administrative staffs. There are also daily seminars led by the chaplains which deal with the psychology of religion, illnesses, personal problems, coöperation with other professional workers, and the whole art of pastoral work and personal counseling. During the remainder of the course, calls are made by members of the group upon selected patients. The calls are carefully examined for purposes of discussion and to discover the strength and weakness of each student in his pastoral work. Twelve hours' credit for the Summer. Professor Billinsky. (See also under SUMMER OPPORTUNITIES)

5a, 5b. THE PSYCHOLOGICAL USE OF THE GOSPELS

This course purports to use the incidents in our Lord's life, as well as his contacts with people, in such a way as shall attract parishioners to the Christian solution of their problems, and Christian redemption from their sense of lostness, death or sin. Tuesday afternoons from 2 to 4. First and second semesters. Professor Guiles.

7a, 7b. PASTORAL COUNSELING

These two courses deal with professional methods of pastoral counseling with individuals. In the first semester the course will attempt to cover the theoretical and developmental backgrounds of various methods of counseling. Techniques of analyzing and evaluating individual and environmental factors will be studied. In the second semester, intensive study will be made of recurring problems of special interest in pastoral counseling, and the relation of the minister to various agencies and other professional workers. First and second semesters. Three hours, each semester. Tuesday from 2 to 4. Professor Billinsky.

III. Psychological Measurements

6a. INTRODUCTORY COURSE IN STATISTICS

This course will deal primarily with those aspects of measurement and experimentation which are pertinent to the problems of counseling. Emphasis will be laid upon the nature and meaning of measurement in general, problems conspicuous in educational and vocational measurement, relationship between tests and traits, principles of test construction and statistical treatment of test data. Three hours' credit, first semester. Tuesday from 4 to 6. Professor Billinsky.

6b. Measurement in Counseling

Students are advised to precede this course with 6a. This course cannot be taken in advance of Introductory Course in Statistics.
The course deals with tests, measurements, rating scales, and, in general, with the use of psychometrics in counseling. The availability, validity, reliability, and particularly limitations, of aptitude tests, prognosis tests, etc., will be discussed. The course will attempt to teach the students the techniques that will permit them to use test results in counseling and vocational advising to best effect and also to make the students intelligently critical of the use of such tests. Attention will be given to the study of actual case problems to illustrate methods of dealing with varied types of need. Three hours' credit, second semester. Tuesday from 4 to 6. Professor Billinsky.

IV. Individual Study

10a, 10b, and 11a, 11b.

These are open with the instructor's consent, to graduate students who are ready for constructive work in a special field, or for tutorial instruction, or individual research. Credit and hours to be arranged. Professors Guiles and Billinsky.

RELIGIOUS EDUCATION

1. Methods of Teaching

A workshop course offering techniques for teaching in church schools, vacation and weekday schools. Art, dramatics, choric speech and more are included. Designed for future pastors and directors. Second semester 1951-52; first semester 1952-53. Mrs. Morton.

2. Theory of Religious Education

A study of viewpoints about learning, the development of persons, group experiences through religious education, and construction of theories of religious education. Individual and group reports are used according to the interests of the class and in order to develop a philosophy of religious education. Three hours, second semester, 1951-52; first semester, 1953-54. Professor Fallaw.

3a. Intern Teacher Training (not required of M.R.E. candidates in every case)

Functional ability as a classroom teacher is the aim of supervised teacher-training offered in connection with selected public and private schools, and in coöperation with weekday schools of religion. Confer-

ences are held with experienced classroom teachers under whom the student takes Intern Teaching. Three to six hours, second semester. Professor Fallaw and others.

3b. Seminar: The Religious Development of Children

Students taking 3a also register for this seminar, which studies the relationship of classroom work in public and church schools. The developmental concept of child guidance is central. Home, school and church experiences are examined for their bearing on the growth of the individual child. The seminar is open to a limited number of students not taking Intern Teacher Training but desiring to use this course as the second of two required semesters in supervised Field Work. Two hours, second semester. Professor Fallaw.

4. Curriculum of Christian Education

A study and appraisal of selected curricula currently published. Experience in planning curricula for the local church and in writing courses of study. Subject matter for use in church schools, youth groups, week-day religious education, junior churches and vacation schools is considered. Two hours, second semester, 1952-53. Mrs. Morton.

5. Seminar in Worship

See Christian Ministry 3a.

6. Project Conference [Usually required of M.R.E. candidates, B.D. and S.T.M. students writing theses in the field of Religious Education.]

The candidate undertakes, with faculty approval, during the fall of the Senior year, a project connected with a church educational program, or a public school program with religious implications, or some other area of religious education. Theoretical and functional aspects are stressed in writing up the project, and an attempt is made by the student to demonstrate successful professional achievement. During the first semester the student meets with the instructor on a tutorial basis. A faculty committee reviews and evaluates the project before its acceptance. Three hours, first and second semesters. Professor Fallaw.

[7. Religious Journalism]

This course is planned to develop material suitable for denominational and other religious publications. The student is expected to write articles, editorials and stories designed for particular audiences and age-levels. Poems, plays and radio scripts may be included. Editors and writers are interviewed. Two hours, first semester. Professor Fallaw.

8. Work with Youth

Consideration is given to the psychological, social and religious development of youth, through the college age. Objectives and methods

are studied for work with Junior and Senior High students in the church. Organization, curriculum and creative programs are appraised. Members of the class are encouraged to work in areas of their special religious work. Recommended for Juniors and Middlers. Two hours, second semester, 1952-53. Professor Fallaw.

9. Audio-Visual Workshop

Emphasis is placed upon the educational value and use of audio-visual methods. Students are given opportunity to become familiar with projection equipment and its operation, as well as with related resource materials. Evaluation is made of films, filmstrips and slides. Original individual and group work is done by the class. Two hours, second semester. (Offered at Boston University School of Theology).

10. Psychology of Religion

See Psychology 1a.

[11. How to Teach the Christian Idea of God]

A study of the growing idea of God in the Bible and in the growing minds of pupils. How to use the material of the Bible to help boys and girls to a clearer understanding of and personal acquaintance with God. Study of the ideas of God in childhood and youth. Practice work in outlining courses and constructing lessons. Two hours, first semester. Professor Berkeley.

12. How to Teach the Life of Jesus

How to teach the story of Jesus to meet the needs of pupils at various levels of growth. An examination of curriculum material. A study of the use of art. Practice work in outlining courses and constructing lessons. Two hours, second semester, 1951-52. Professor Berkeley.

[13. The Geography of the Holy Land]

A systematic study of the geography of Palestine and the Hebrew world, carried out on the project basis. Lectures, readings, a wide variety of map work, method of teaching, the use of material and methods in religious education, the land as a factor in God's Revelation. Two hours. Professor Berkeley.

14. The Study of Biography in the Bible

Studies in personality and the experience of God in the souls of men. Practice in writing psychographs. The methods of historical research, of psychological analysis, of psychographic portrayal, and of the art

of biography are employed to study the minds of Bible characters. The experiences through which men passed and the ways of God in these experiences will be traced. Two hours, first semester, 1951-52. Professor Berkeley.

15. Psychological Measurement

See Psychology 6a.

16. Vacation Church School

(See pages 40 and 41.) Four hours. Miss Moeschler and others.

17. Christianity in Higher Education

Trends in higher education are examined with particular attention to the place of the Christian Association worker, university pastor and college church pastor. Liberal and Christian Higher Education are studied for their bearing on the development of the undergraduate. Two hours, second semester, 1951-52. Professor Pemberton.

18. Christian Family Education

Examination is made of bases for Christian marriage, the problems of founding a home, making preparation for children, and establishing harmonious interpersonal relations within the family. Psychological and educational factors in successful marriage are emphasized, together with devotional literature for use in the home. Two hours, second semester, 1951-52. Professor Fallaw.

[19. Church Education]

The educational task in the local church, as carried forward by the pastor and director. The meaning and objectives of Christian education, the educational program, its organization and administration, comprise this study. Recommended for third year B.D. candidates and second year M.R.E. candidates. Two hours, first semester. Professor Fallaw.

SUPERVISED FIELD WORK

Field Work at Andover Newton consists of two phases: (1) In-Service Training during the first three years of study, and (2) a fourth Intern Year, when the student is doing full-time work in a local situation in close coöperation with the seminary faculty. The year spent in Internship is carefully planned with the student, representatives from the local church or institution, and faculty advisors working together closely.

In the choice of In-Service Training positions, the educational factor should outweigh the factor of economic income. Faculty advisors reserve the right to plan field work with the student. Students may exercise initiative in arranging their own field work positions, but plans must be cleared with the field work office.

The faculty is concerned that the student shall not take so heavy a load of In-Service Training that he finds it impossible to do justice to his academic training. The faculty, therefore, limits the Field Work of first year students to such positions as would require a maximum of Sunday and one afternoon and/or evening a week, although exceptions may be granted to this rule. Second and third year students may assume somewhat heavier field work assignments, but in each case plans must be approved by the Director of Field Work.

While most students elect part time field work in churches as a means of financing themselves,

A. All candidates for the B.D. degree are required to complete at least two semesters of creditable supervised In-Service Training.

This requirement shall be fulfilled as follows:

1. The first such semester shall ordinarily be the first semester of the Junior Year. A student who, during this semester, does satisfactory work in an approved Field Work placement and successfully completes Christian Ministry 1 will receive credit for the semester towards his Field Work requirement.

2. The requirement for the second semester of creditable In-Service-Training may be satisfied in any of the following ways:

   a. If the student is the Pastor of a church he may elect to take Christian Ministry 4a in the second semester of his Middle or Senior year. Field Work credit will be given for successful completion of such projects as the instructor of that course shall require.

   b. If the student is in an approved young people's work position he may fulfill this requirement by taking Religious Education 8 and completing such projects on the job as shall be required by the instructor of that course.

   c. The requirement may be fulfilled by successfully completing Religious Education 3a, Religious Education 6, or Religious Education 16.

   d. If it is impossible for the student to complete the requirement in any of the above ways a special program may be worked out in conference with the Field Work Director. This alternative plan must be approved by the Field Work Committee of the Faculty.

B. All candidates for the M.R.E. degree are expected to complete one or more semesters of creditable In-Service Training, in addition to Intern Teacher Training during the fourth semester of the two-year course.

Students who have remunerative employment in religious work whether or not they are doing it to complete the two semester requirement shall complete such reports, contracts, etc., as shall be required by the Field Work Office, and all such positions must be approved by the Field Work Director.

The following points constitute the program by which the Field Work Director and other faculty members provide guidance and supervision for In-Service Training:

(1) The student fills out an application form for field work before entering the School, providing information regarding his interest, experience, and needs.

(2) Personal conferences are held between the student and his Field Work Advisor (the Director of Field Work or some other faculty member).

(3) Field Work Advisors visit the student in his local field. The following week the student arranges a conference with the visitor.

(4) Group conferences are held with ministers employing students in In-Service Training or Internship.

(5) Students are asked to make periodic reports on their Field Work to help guide the work of the School and the local church in their joint responsibility in theological education.

(6) Ministers are asked to make periodic reports on the field work of students working with them.

INTERN YEAR

This is a year of Internship wherein each student follows a program designed to integrate his academic and practical experience. Academically, a student receives credit for two courses: Faith and Its Expression (Christian Ministry 6), The Minister and His Vocation (Christian Ministry 7), and writes a thesis. The applied work is done in varied types of positions, arranged in accordance with the interests of the student and with the approval of the faculty. The division of time requires the student, if within driving distance of the School, to attend the two classes one day every two weeks. Students choosing positions far from School work out their faculty guidance through correspondence, still carrying the two courses and writing a thesis. Every student also arranges to have a Local Advisor for occasional conferences during the Internship.

This Intern year provides an opportunity for each student to synthesize his entire seminary training with a particular job responsibility, to test his message and program in real situations, to carry out creative experiments in churchmanship, to evaluate his work with the assistance of faculty members and local leaders, and to complete preparations for his ultimate ministry.

SUMMARY OF REQUIRED COURSES

LEADING TO THE B.D. DEGREE

Juniors

First Semester	*Second Semester*
Old Testament 1 or 3	Old Testament 2 or 4
Philosophy of Religion 1	Church History 1
Christian Leadership (Christian Ministry 1)	Social Ethics 1
	Christian Ministry 2

Middlers

First Semester	*Second Semester*
New Testament 1	New Testament 2
Church History 2	Theology 1
Christian Ministry 9*	Christian Ministry 3b
Religious Education 1 or 2	Christian World Relations 1
	Religious Education 2 (1951-52)

* May be taken second semester instead of first semester

Seniors

First Semester	*Second Semester*
Theology 2	Church History 7 or
Christian Ministry 10	Theology 7 or 8
Social Ethics 2	Christian Ministry 4
Psychology and Counseling 1a	Psychology and Counseling 1b
Religious Education 2 or 19 (1953-54)	

Interns

Christian Ministry 6	Christian Ministry 6
Christian Ministry 7	Christian Ministry 7

SUMMARY OF REQUIRED COURSES LEADING TO M.R.E. DEGREE

First Year

First Semester	*Second Semester*
Old Testament 1	Theology 1
Philosophy of Religion 1	Social Ethics 1
Psychology 2a or 6 or Religious Education 1	Religious Education 4, 8, and 11 or 12
Fieldwork (See Christian Ministry 1)	

Second Year

First Semester	*Second Semester*
New Testament 1	Theology 3 or a course in Psychology and Counseling
Church History 2	Religious Education 3a, 3b, 6
Religious Education 2, 19	

SUMMER OPPORTUNITIES

Summer School Clinical Training

For some years there has been an increased recognition by the clergy of the need for supervised clinical work. In 1925, Anton T. Boisen began his work at the Worcester State Hospital in Massachusetts which was to explore the clinical field. In 1930, Dr. Richard C. Cabot arranged for the Rev. Austin P. Guiles to provide clinical work for theological students and pastors at the Massachusetts General Hospital in Boston. This was then taken up by the Rev. Russell L. Dicks, as Chaplain of the Massachusetts General Hospital, and led to the development of clinical pastoral work in the general hospital. This lends itself to the kind of training that sharpens the interest and develops the skill of the minister who desires to be prepared to serve his people as pastor.

Because of the great need for further training on the part of the pastor we are offering these courses. Here the pastor is in intimate contact with the hospital chaplain, the physician, the nurse, and the social worker, serving as a trained person with other skilled and disciplined persons. Here he has opportunity to study and minister to people suffering fear, remorse and loneliness, problems with which he will deal throughout his pastoral ministry.

Academic credit of six semester hours is allowed for each session through Andover Newton Theological School. Students working for credit must register and be students or graduates of accredited theological schools. Dormitory accommodations are available at the Andover Newton Theological School, which is thirty minutes from the Hospital by motor bus. Board may be secured at the School. Each student will pay for his board and dormitory accommodations. A limited number of scholarships may be secured through the Pastor's Aid Fund at Andover Newton Theological School. Provisions can be made for taking the course under V. A. benefits.

The course is for theological students and graduate ministers. Preference is given to clergy with two or more years of pastoral experience. The group will be limited in enrollment. Write to: Department of Psychology, Andover Newton Theological School, Newton Centre 59, Massachusetts.

Summer Service Project

Vacation Church School

Family and community needs are undergoing social and economic changes. This means that the workers in religious education must have a working knowledge of social work techniques in addition to their own field. Recognizing this need, and to provide opportunity for young people to have first-hand information of the fields of religious educa-

tion and religious social work, the City Missionary Society of Boston and Andover Newton Theological School sponsor a summer service project which affords practical experience in these related fields.

College upperclassmen, seminary and graduate students work as directors of departments in vacation church schools in the Greater Boston area. They have many opportunities to become acquainted with families and their problems through home visitations and, as they try to solve the problems, they have contacts with the social agencies and the type of services available. They see the church at work in a community.

The student staff is given an intensive training and orientation program before the workers begin their field work. A Demonstration School is conducted so that students may see a regular school in session under the guidance of skilful, trained leaders. Through afternoon seminars, discussions, and workshops the workers are given the theory and techniques that are needed for the summer's experience. The following outline shows the comprehensive training offered:

Study of each age group.
Methods used in religious education.
Developing a unit of work and lesson plans.
Worship in the Vacation Church School.
Creative Activity Workshops.
Techniques for home visitation.
Discussion of social agencies, social index, etc.

The group works under consistent supervision. Evaluation periods and individual conferences permit the workers to consider and solve problems quickly.

The group enjoys the rich fellowship of coöperative living on Andover Newton Campus. Twenty workers will be chosen to make up the summer staff and each is paid a salary sufficient to cover all necessary expenses. The project carries regular academic credit.

Application for appointment may be made to the Registrar's office. Further details will be furnished upon request.

FOUNDATION LECTURESHIPS

Endowed Lectureships have been established in both Andover and Newton for the purpose of bringing scholars to the School to supplement the regular courses of instruction. Lectures on these foundations are announced in advance and are open to the public.

Andover Lectureships

The Hyde Lectureship

Established in 1866 by Henry Hazen Hyde of Boston. The purpose of these lectures is to stimulate greater interest and knowledge in foreign missions.

The Southworth Lectureship

Established in 1866 by Edward Southworth of West Springfield and Wells Southworth of New Haven, Connecticut. This foundation provides lectures upon various aspects of Congregational Polity.

The Hewett Lectureship

Established in 1921 by Professor Waterman T. Hewett, Ph.D., of Cornell University. Under the terms of this trust the lectures shall discuss (1) The truths of Christianity as shown in revelation, reason and in history; (2) The value and authority of the Holy Scriptures and the influence of the church in the world, especially through Christian missions; and (3) The results of fresh discoveries as bearing upon Christian truths. The lectures are delivered annually, biennially, or triennially, as the Trustees of the fund may appoint, at Andover Newton, the Episcopal Theological School in Cambridge, and Union Theological Seminary in New York City.

Newton Lectureships

The Stephen Greene Lectureship

Established in 1917 by Mrs. Natalia L. Greene and her sons, Edwin, Harold, Everett, and Hartwell Greene, in memory of Stephen Greene, President of the Board of Trustees. The income of the Fund is to be used "to secure from time to time the services of scholars prepared to deliver lectures on important subjects related to Christianity in recent history."

The Duncan Lectureship

Established in 1918 by Mrs. Margaret Duncan Phillips and Mrs. Samuel W. Duncan and her son, in memory of Hon. James H. Duncan, LL.D., trustee from 1840 to 1869, and Rev. Samuel W. Duncan, D.D., Class of 1864. This lectureship brings to the School from time to time prominent authorities in the field of comparative religion and in the Christian missionary enterprise.

The John M. English Lectureship

Established by the Alumni of Newton in honor of John Mahan English, D.D., Professor in Newton from 1882 to 1927. Its purpose is to strengthen interest in homiletics by bringing to the School eminent preachers and successful ministers. The lecturers on the Foundation are expected in addition to their public addresses to be available for consultation with the students.

LOCATION AND EQUIPMENT

Andover Newton occupies a campus of more than forty acres in Newton Centre, a residential suburb seven miles from Boston. The site was purchased by The Newton Theological Institution in 1826 and has been used for theological education for one hundred and twenty-five years. At the time of the affiliation of Andover and Newton in 1931, the Newton campus was selected as the location for the joint school. Frequent bus and train service connect the School with the centre of Boston, so that while the campus is sufficiently removed from the distractions of urban life, at the same time its advantages are easily accessible.

Beginning with the erection of Farwell Hall in 1827, buildings have been added to the campus until they now number thirteen. All of them are in close proximity to one another and are thoroughly modern and comfortable. The older structures have been completely renovated in recent years and refitted with modern conveniences.

FARWELL HALL — (Erected in 1827) — named for Hon. Levi Farwell, one of the founders of The Newton Theological Institution and its first treasurer, was for many years used as a Library and dormitory. Subsequently it was considerably enlarged and later refitted with twenty-four dormitory suites of three rooms each. Ordinarily two men have been assigned to each suite, but during the housing shortage approximately twelve of them are available as non-housekeeping apartments for married students.

COLBY HALL — (Erected in 1866) — given by Gardner Colby, a trustee and liberal benefactor of Newton, provides classrooms. Attached to it is the Chapel, the centre of the campus life.

STURTEVANT HALL — (Erected in 1873) — takes its name from Benjamin F. Sturtevant, a Boston manufacturer and engineer, by whose generosity its erection was largely made possible. The first floor is given over to accommodations for the student refectory, while the upper three floors provide single dormitory rooms for men.

BURGESS GYMNASIUM — (Erected about 1880) — provides space for basketball, handball courts, and showers.

HILLS LIBRARY — (Erected in 1895) — named for its principal donor, Mrs. Susan Hills of Framingham, houses the Andover Newton Theological Library. The Library consists of about 70,000 volumes and nearly 10,000 pamphlets. It is primarily a working collection for undergraduates and is well equipped in the several departments of theological study. More than one hundred periodicals are currently received, not including continuations and publications of learned societies. More than one thousand volumes are annually accessioned.

In addition there are the following special collections: the Music Collection of about 600 hymnals and nearly 100 sets of anthems available for loan to churches served by students and alumni; the Bible Collection of nearly 1,000 volumes in the vernacular, deposited by The American Board of Commissioners for Foreign Missions; and the Library of the Backus Historical Society comprising nearly 5,000 pamphlets, many manuscripts and church records relating to New England Baptist history.

CHASE HOUSE — (Acquired about 1920) — is a private residence refitted for the use of women students. It has provisions for about twenty occupants.

HERRICK HOUSE — (Erected in 1932) — named for Everett C. Herrick, President Emeritus of the School, provides eighteen apartments for faculty members and married students.

THE ADMINISTRATION BUILDING — (Erected in 1937) — is the administrative centre of the School with offices for the President, Dean, Registrar, Bursar, Field Work Director, and several faculty members. On the second floor there is the Pastoral Psychology Library of about 2,000 volumes with ample space for study and research. The basement is given over to the Historical Missionary Museum, which was assembled in 1940 from the collections of Andover and Newton together with those of The American Board of Commissioners for Foreign Missions.

NOYES HALL — (Erected in 1937) — named in memory of Rev. Charles L. Noyes, D.D., former president of the Trustees of Andover Theological Seminary, provides a large auditorium for public convocations, while in the basement there is space for an informal lounge, post office, bookstore and speech room.

ANDOVER HALL in Cambridge — (Erected by Andover Theological Seminary in 1911) — is now owned by Harvard University, but the Andover-Harvard Theological Library remains in its south wing. This Library represents the combined collections of Andover Theological Seminary (74,761 volumes) and Harvard Divinity School (72,845 volumes). The joint library comprises 147,606 volumes and 54,400 pamphlets and is catalogued also as part of the University

Library. Students in Andover Newton have access to the Andover-Harvard Theological Library and under special arrangement to all departments of the University Library.

Besides these principal buildings, the School provides dwellings within the precincts of the campus for the President, Dean, Custodian and four faculty families.

ACADEMIC REGULATIONS

Admission of Students

The basic, presupposed condition of admission to a theological school is a religious experience on the part of the candidate and consecration to the Christian ideals of character and service. Further, he has a settled purpose to devote himself to some definite Christian ministry and possesses the personal qualifications necessary for such a life work.

It is needful for him also to have the requisite educational preparation. Andover Newton is on the list of accredited seminaries which maintain the standards set by the American Association of Theological Schools. Courses of study are planned for those who are graduates of colleges of recognized standing. If a student is deficient in any study that is fundamental to the profitable pursuit of a theological course the Faculty may require him to undertake certain supplementary studies. Exceptional cases will be judged on their merits by the Faculty. It is highly desirable that prospective students arrange their programs in college to include the following courses, recommended as a basic minimum by the American Association of Theological Schools.

Fields	*Semesters*	*Sem. hours*
English Composition and literature	4	8–12
Philosophy At least two of the following: Introduction to philosophy History of philosophy Ethics Logic	2	4– 6
Bible or Religion	2	4– 6
History	2	4– 6
Psychology	1	2– 3
A foreign language At least one of the following: Latin Greek Hebrew French German	4	12–16
Natural sciences Physical or biological	2	4– 6
Social sciences At least two of the following: Economics Sociology Government or political science Social psychology Education	2	4– 6

The Faculty would emphasize the desirability of an acquaintance with Hebrew and Greek as a basis for Biblical study. They are not

requisite to the Bachelor of Divinity degree, but they are an important part of the normal preparation of the thoroughly equipped pastor.

Students honorably dismissed from other theological institutions will be admitted to the same standing as they have had in those institutions, provided they have previously completed a college course. Such students must produce testimonials of their good standing and regular dismissal before they can be received.

Graduates of this or other theological schools who desire to pursue further theological study will be admitted as resident graduates. They may pursue such of the prescribed or of the elective studies as they may elect, or they may enter upon independent study and research under the direction of the Faculty.

Opportunities for Women

Women are welcomed as candidates for all degrees. They are encouraged especially to pursue studies in the field of Christian education to help meet the increasing demand from the churches for trained assistants and directors and teachers in week-day schools of religion. All these fields now afford unprecedented opportunities for both men and women. The seminary is prepared to equip men and women to qualify as teachers in the week-day schools of religion, which are showing a gradual and steady growth throughout the country. Persons expecting to enter the week-day field in Massachusetts and in states with comparable standards should have training for and experience in public school teaching in addition to their seminary work.

University Privileges

By an agreement with Harvard University, graduate students in the Andover Newton Theological School and students in the Senior Class, who are already Bachelors of Arts and have attained an average grade of not less than eighty-five per cent during the preceding year in the School, may take, without charge, a maximum of two courses in Harvard Divinity School as part of their year's work in the Andover Newton Theological School.

Similarly by special arrangement students in Andover Newton may take certain courses in Boston University School of Theology and the Episcopal Theological School in Cambridge.

Degrees

I. The degree *Bachelor of Divinity* (B.D.) is conferred by the Trustees, upon recommendation of the Faculty, on the following conditions:

(1) Graduation from a college recognized by the proper accrediting associations.

(2) Satisfactory completion of the theological course herein described.

A student who has an average grade of *A* for the entire course will receive the degree Bachelor of Divinity, *cum laude*.

Candidates must complete all scholastic requirements up to the last semester of the course not later than the first day of that semester.

A thesis demonstrating competence in some area of theological study must be approved by the thesis committee of the faculty, submitted in first draft by March 14, and deposited in approved and final typewritten form, conforming to specifications obtainable from the Library, in the office of the Registrar by April 18.

II. The degree *Master of Religious Education* (M.R.E.) is conferred by the Trustees, upon recommendation of the Faculty, under the same conditions as those mentioned above, with the exception that the course of study for this degree is normally two years in length.

III. The degree *Master of Sacred Theology* (S.T.M.) is conferred by the Trustees, upon the recommendation of the Faculty, on the following conditions:

(1) Graduation from a college recognized by the proper accrediting associations.

(2) The degree of Bachelor of Divinity earned with distinction in this School or in another seminary accredited by the American Association of Theological Schools.

(3) The residence requirements for students holding a Bachelor of Divinity degree from another seminary are as follows: candidates are expected to attend classes a minimum of ten hours a week for each of two semesters and to complete an equivalent of five hours of reading under faculty direction each of two semesters in the fields of their specialization. Students who receive the Bachelor of Divinity degree from this School will follow the procedure as outlined on pages 17-18.

(4) Concentration and research in the fields of the Bible, Church History, Theology, Philosophy of Religion, Pastoral Psychology, or Social Ethics, with a working knowledge of one language other than English. Knowledge of Greek or Hebrew is required of those studying in Biblical fields; Latin, French, or German is required of those who concentrate in other fields.

(5) A thesis on a topic approved not later than October 15, submitted for examination by April 18, and defended before a committee

of the Faculty prior to May 14. This examination will cover the literature of the thesis. A typewritten copy is to be left with the Registrar, conforming to specifications obtainable in the Library.

FELLOWSHIPS AND SCHOLARSHIPS

FELLOWSHIPS

The Turner Fellowship

Established in 1905 by J. Spencer Turner of New York City for the support of a graduate student approved by the Faculty. The stipend is available for study in American or foreign institutions and is granted to men of high scholarship and exceptional promise to assist them in pursuing research under the direction of the Faculty. Applications for this fellowship should be submitted to the President by March 15 of the year that the grant is sought.

The Page Fellowship

Established by the Andover Trustees in honor of Frederick Harlan Page, D.D., President of the Board. The stipend is awarded by the Trustees upon recommendation of the Faculty and upon conditions similar to those governing the Turner Fellowship. Application should be made to the President of the School by March 15 of the year that the grant is sought.

The Andover Junior Fellowship
The Newton Junior Fellowship

These fellowships of $500.00 each will be awarded to two candidates for admission to the School who have received a Bachelor's degree prior to September 1, 1952, and who best fulfill the following qualifications:

Intellectual capacity and superior academic standing in college.

Personal interest in the Christian religion and its contribution to contemporary life.

Qualities of character which give promise of effective religious leadership.

Applications for fellowships should be submitted to the Registrar by May 1, 1952, accompanied by the following credentials:

(1) An official transcript of college credits to date; (2) Letters of reference to be sent directly by two college faculty members under whom he has recently studied; (3) A letter of reference to be sent directly by an adviser who is in personal touch with the applicant's present religious life and purpose; (4) A small photograph; (5) A letter from the applicant which shall include the following items of information: place and date of birth, home address, marital status; church membership and religious activities; academic training and college honors; extra-curricular interests and aptitudes; educational and vocational plans; and a statement of financial resources and obligations.

HONOR SCHOLARSHIPS

Endowed Scholarship Funds

These scholarships are awarded by the faculty to superior students on the basis of high academic achievement.

THE READ SCHOLARSHIP

Established in 1845 by James H. Read of Providence, R. I.

THE HITCHCOCK SCHOLARSHIPS

Established in 1860 by Samuel Austin Hitchcock of Brimfield. These scholarships are available "preferably to students in the Middle and Senior Classes."

THE ALLEN SCHOLARSHIPS

Established in 1861 by Mrs. Harriet J. Allen of Boston.

THE TAYLOR MEMORIAL FUND

Established in 1869 by Rev. John Lord Taylor, D.D., President of the Andover Faculty, in memory of his wife, Caroline Phelps Taylor.

THE COLBY SCHOLARSHIPS

Established in 1884 by Gardner Colby of Newton Centre.

THE FLINT SCHOLARSHIPS

Established in 1899 and 1902 by Harriet N. Flint of Wakefield.

THE HASKELL SCHOLARSHIPS

Established in 1910 by Col. Edward H. Haskell of Newton Centre. These scholarships are founded in honor of Samuel F. Smith and his son, Daniel A. W. Smith; Adoniram Judson and his son, Edward Judson; Adoniram J. Gordon; Galusha Anderson; and John M. English.

THE JOHN M. CHICK SCHOLARSHIPS

Established in 1902 and 1929 by Isaac W. Chick in memory of his father, Rev. John M. Chick.

THE ISAAC W. CHICK SCHOLARSHIPS

Established in 1930 by Isaac W. Chick of Boston.

THE LIEBMAN SCHOLARSHIPS

Established in 1946 by Mr. and Mrs. Joseph F. Ford of Boston in honor of Rabbi Joshua Loth Liebman, D.H.L.

THE SUSAN A. DODGE SCHOLARSHIPS

Established in 1947 under the provisions of the will of Miss Susan A. Dodge of Beverly.

The Heath Scholarship

Established by Dr. Louise Robinson Heath, Dean of Keuka College, in memory of her father, Rev. Hugh A. Heath, D.D., Trustee of Newton, 1922-42, and Chairman of Newton Board of Trustees, 1935-42, and of her mother, Flora N. Heath. This scholarship will be awarded each year to some young woman who qualifies for study in Andover Newton in preparation for full-time Christian service. Each recipient will be chosen by the President of Andover Newton in collaboration with Dean Heath.

The MacDonald Scholarship

An annual scholarship established by Mrs. Robert MacDonald, Mr. J. N. MacDonald, and Friends in Worcester in memory of Rev. Robert MacDonald, D.D., a graduate of Newton, 1885.

The Noyes Scholarship

Established by Miss Edith M. Fox of Arlington in memory of Rev. Charles L. Noyes, D.D., President of the Andover Board of Trustees.

GENERAL SCHOLARSHIPS

Endowed funds dating from 1821 provide scholarship awards to candidates for degrees who achieve high academic standing. Any student to be eligible for a general scholarship must file an application stating that need is one of the factors in such application.

NORTHERN BAPTIST EDUCATION SOCIETY FUNDS

The Northern Baptist Education Society was established in 1791 as the Baptist Education Fund to aid young men preparing for the Baptist ministry. In 1818 it was incorporated as the Massachusetts Baptist Education Society and reincorporated in 1885 as the Northern Baptist Education Society. From the invested funds of the Society which amount to $125,000 and from current gifts, the Society makes appropriations to "worthy young men and women, having the approval of the churches of which they are members, to acquire preparation for efficient service in the Christian ministry or other recognized religious activities of the Baptist denomination at home or abroad."

Students in Newton share in the distribution of these funds when accepted by the Board of Managers of the Society.

SELF-SUPPORT AND STUDENT AID

Remunerative Religious Field Work

Through the department of Supervised Field Work, the School endeavors to help secure for its students practical experience as part-

GOLDROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

time pastors, assistant pastors, directors of religious education, leaders in youth work, teachers in church schools, and workers in clubs, social agencies, etc. These positions are financially remunerative in varying degree. See Supervised Field Work, pages 35-37.

Seminary Employment

A number of opportunities are available for campus employment. These include secretarial work in the offices of administration, library assistants, employment in the Student Boarding Club, and other work in connection with the operation of the School. These assignments are made according to the need of the student and his ability to meet the various requirements involved.

EXPENSES

Tuition Fees

Candidates for the degree of B.D.

Annual tuition for a full-time course of study, payable in two semester installments of $100 each, but not to exceed a total tuition charge of $600 for the B.D. degree $200.00

Candidates for the degree of M.R.E.

Annual tuition for a full-time course of study, payable in two semester installments of $100 each, but not to exceed a total charge of $400 for the M.R.E. degree 200.00

Candidates for the degree of S.T.M.

Total tuition payable in two installments of $125 each at the beginning of the first two semesters of study 250.00

Students accepted for special study

Tuition for each credit unit per semester 10.00

Charges for each semester are payable in advance.

Fees for Degrees

Bachelor of Divinity (B.D.)	$ 10.00
Master of Religious Education (M.R.E.)	10.00
Master of Sacred Theology (S.T.M.)	15.00

Other Fees

Medical fee for resident students registered for less than a full course of study, per year	$ 5.00
For the privilege of late registration	3.00
Student Association dues, per year	5.00

Dormitory Charges

Men Students

Room in Sturtevant Hall, for the school year	$100.00
Room in Farwell Hall, for the school year	112.50

Women Students

Room in Chase House, for the school year	100.00

Married Students

Suite of three rooms for married students in Farwell Hall, for the school year	225.00
Student apartment in Herrick House, for the school year	360.00

All dormitory rooms or apartments are equipped with necessary furniture.

Students will provide their own linens, blankets and towels. Herrick House residents will also provide their own dishes, silver and cooking equipment.

School Dining Room Charges

Board in the School Dining Room approximately $375.00

All students living on the campus, except those in Herrick House, are expected to take their meals in the dining room.

DEGREES

On Commencement Day, May 29, 1951, degrees were conferred as follows:

Bachelor of Divinity

Lloyd Erwin Beebe
Gracia Campbell Bishop
Robert Fulton Bishop
*Anna Louise Cole
Robert Barnard Dennett
*John J. Garver
*Cloma Alexander Huffman
Valdeko Kangro
Paul Shigeru Morimoto
Alberto Elmore Plummer
Kaljo Raid
Masao Tsuboi
Robert Scott Walker
Abbott Winslow Whitmarsh
Morton Woodrow Work

Master of Religious Education

Geraldine Virginia Lee
Mary Belle Meadows
Charlene Bradbury de Ordaz
Rizalina Javelina Somes
Betty Lee West
Jennie Sophia Winsor

Master of Sacred Theology

Lloyd Erwin Beebe
Russell Edgar Brown
Alexander Homer Demopulos
Alberto Elmore Plummer
James Archibald Sherrill
Masao Yamada

* Cum Laude

GRADUATE STUDENTS

Name	*College*	*Home Address*	*School Address*
George Harold Ahlberg	B.A. *(Augsburg College)* 1942 *(North Park Theological Seminary)*	*North Easton*	North Easton
Arthur Harold Becker	B.A. *(Wartburg College)* 1939, B.D. *(Wartburg Theological Seminary)*	*Waverly, Iowa*	Avon
Arthur Bernhard Carlson	B.A. *(University of Minnesota)* 1940 B.D. *(Augustana Seminary)* 1944	*Brockton*	Brockton
LeRoy Burton Futscher	B.A. *(University of Minnesota)* 1948 B.D. *(Northwestern Lutheran Theological Seminary)* 1951	*Minneapolis, Minnesota*	220 Langley Road
Isaac Judson Levy	B.A. *(Acadia University)* 1931 B.D. *(The Newton Theological Institution)* 1944	*Moncton, New Brunswick*	36 Oxford Road
James Wilson Pollock	B.A. *(Monmouth College)* 1945 B.D. *(Pittsburgh-Xenia Theological Seminary)* 1945	*Pittsburgh, Pennsylvania*	46 Nonantum Street
Orlando Leiler Tibbetts, Jr.	A.B.Th. *(Gordon College)* 1940 B.D. *(The Newton Theological Institution)* 1943	*Mexico D.F., Mexico*	161 Grove Street
Howard Allan Wilson	A.B. *(Capital University)* 1948 B.D. *(Theological Seminary of Capital University)* 1951	*Detroit, Michigan*	Sturtevant Hall

INTERNS

Class of 1952

Dwight Halsey Anderson	B.A. *(University of Richmond)* 1948	*Grant, Virginia*	148 Herrick Road
Stanley VanBuren Anderson	B.A. *(Wheaton College)* 1948 *(Northern Baptist Seminary)*	*Milwaukee, Wisconsin*	Attleboro
Everett Sheldon Bauer	A.B. *(Colby College)* 1948	*Attleboro*	Allston
John Harriman Bembow	A.B. in Th. *(Gordon College)* 1946 *(Crozer Theological Seminary)*	*Baltimore, Maryland*	Dorchester
Dean Robert Bembower	B.S. *(University of Hawaii)* 1948	*Kent, Ohio*	East Boston
Charles Philip Blakney	A.B. *(Williams College)* 1948	*Williamstown*	Worcester
Ernest Bodenweber, Jr.	A.B. *(Denison University)* 1947	*Cleveland, Ohio*	Cummington

Albert Henry Capista A.B. *(Shurtleff College)* 1948	*East Orange, New Jersey*	Hudson, N. H.
Roswell Sherrard Cummings A.B. *(Brown University)* 1948	*Newport, New Hampshire*	Whitefield, N. H.
Levi Gillikin, Jr. B.A. *(University of Richmond)* 1948	*Norfolk, Virginia*	Norfolk, Virginia
Orice Franklin Gracey B.A. *(Trinity College)* 1948	*Wethersfield, Connecticut*	North Grafton
Jesse Franklin Hasty, Jr. A.B. *(Wake Forest College)* 1948	*Charlotte, North Carolina*	Raleigh, N. C.
Neil Runnells Howard B.Ed. *(Keene State Teachers College)* 1948	*South Natick*	South Natick
Alan Bradford Hutchinson A.B. *(Brown University)* 1948	*Fall River*	Walpole
William Thompson Keech A.B. *(Brown University)* 1948	*Fall River*	Hopkinton, N. H.
Arthur Harris Kolsti, Jr. A.B. *(Harvard University)* 1948	*Allston*	La Grange, Illinois
Harold Alexander Malmborg B.S. *(University of California at Los Angeles)* 1948	*Los Angeles, California*	Charlotte, N. C.
Lincoln Stanley Manierre B.A. *(Western State College of Colorado)* 1942	*East Hartford, Connecticut*	Hanson
Ray Merida Marshall A.B. *(Carson-Newman College)* 1948	*Hendersonville, North Carolina*	Seekonk
Harold Shafer McMullen A.B. *(Baylor University)* 1947	*Loveland, Colorado*	152 Herrick Road
Donald Bryan Morris B.A. *(Alderson-Broaddus College)* 1948	*Glenside, Pennsylvania*	Needham
Wayne Keith Price B.S. *(Purdue University)* 1945	*Monticello, Indiana*	Beckett
William Edward Stone B.A. *(Brown University)* 1947	*West Warwick, Rhode Island*	Keene, N. H.
Harold Wayland Tribble, Jr. B.A. *(University of Richmond)* 1948	*Wake Forest, North Carolina*	East Gloucester
John Milnor Wilbur, Jr. A.B. *(Bucknell University)* 1948	*Charleston, South Carolina*	1301 Centre Street
Leonard Wilmot, Jr. A.B. *(Bates College)* 1948	*New Bedford*	Fall River
John Wood, Jr. A.B. *(Boston University)* 1948	*Barrington, Rhode Island*	Plaistow, N. H.

SENIOR CLASS
Class of 1953

Louis Ralph Beckwith — *Melrose* — Needham Heights
B.A. *(Acadia University)* 1949

Kantilal Premchanud Bhagat — *Ahmednagar, India* — 146 Herrick Road
M.A. *(University of Bombay)* 1949
M.A. *(Boston University)* 1951

Alfred Bloom — *Philadelphia, Pennsylvania* — Allston
A.B. *(Eastern Baptist Theological Seminary)* 1951. Th.B. *(Ibid.)* 1951

Jarle Brφrs — *Sortland, Norway* — Farwell Hall
B.A. *(University of Arkansas)* 1949

Percy Allen Carter, Jr. — *Norfolk, Virginia* — Malden
A.B. *(Virginia Union University)* 1949

Edward Thomas Clark, Jr. — *Winchester, Virginia* — Farwell Hall
B.A. *(University of Richmond)* 1949

William Fulton Connor — *Billings, Montana* — Sturtevant Hall
B.A. *(Denison University)* 1949

Evangelos Deras — *Nicaea, Greece* — Sturtevant Hall
(School of Religion, Athens, Greece) 1931

Herbert James Eggleston — *Honolulu, Hawaii* — Charlton
(University of Hawaii)
A.B. *(Emerson College)* 1951

Eugene Carper Estep — *Clarksburg, West Virginia* — 150 Herrick Road
B.A. *(Alderson-Broaddus College)* 1949

Virginia Jean Fordham — *Marietta, Ohio* — Chase House
B.A. *(Marietta College)* 1949

John Herbert Giltner — *Tacoma, Washington* — Sturtevant Hall
B.A. *(Linfield College)* 1948, *(University of Hawaii)*

Albert Cartwright Grady — *Muskegon, Michigan* — 152 Herrick Road
B.A. *(Kalamazoo College)* 1949

George Arthur Hodgkins — *Quincy* — Wayland
B.A. *(Boston University)* 1949

William Ferguson Hollis, Jr. — *Troy, New York* — Sturtevant Hall
B.A. *(Franklin College)* 1949

John Harold Jensen — *Seattle, Washington* — Sturtevant Hall
B.A. *(University of Redlands)* 1949

Norman Clair Jimerson — *Corning, New York* — Needham
B.A. *(University of Michigan)* 1949

Leander Earl Keck — *Monroe, Washington* — Farwell Hall
B.A. *(Linfield College)* 1949

Finley Morris Keech — *Fall River* — Marlboro
A.B. *(Bucknell University)* 1949

Robert Bernard Knipe — *Vancouver, British Columbia* — Farwell Hall
B.A. *(University of British Columbia)* 1949
(Union Theological College of British Columbia)

Kenneth William Knox B.A. *(University of Toronto)* 1949 *(New Church Theological School)*	*Sharon*	Cambridge
Leonard John Kovar B.A. *(Macalaster College)* 1948	*Minneapolis, Minnesota*	152 Herrick Road
Lewis Hiram Kreuzer B.S. *(St. Louis University)* 1948	*Fairview*	Sturtevant Hall
Floyd Irving LaBombard B.A. *(Alderson-Broaddus College)* 1949	*North Adams*	154 Herrick Road
Daniel Leavitt A.B. *(Amherst College)* 1947	*Beirut, Lebanon*	Natick
James Louis Martyn B.S. *(Agricultural and Mechanical College of Texas)* 1946	*Dallas, Texas*	215 Herrick Road
Richard Ernest Matera B.A. *(Colgate University)* 1949	*West Hartford, Connecticut*	148 Herrick Road
John Holland Maughan B.A. *(University of Wisconsin)* 1949	*Dodgeville, Wisconsin*	Wakefield
Paul Carlton Mills B.A. *(Denison University)* 1949	*Cincinnati, Ohio*	Brockton
Joseph Edward O'Donnell, Jr. B.S. in B.A. *(Boston University)* 1948	*Medford*	Farwell Hall
Guy Darrell Outlaw A.B. in Th. *(New England School of Theology)* 1947	*Hyde Park*	Hyde Park
Ralph Russell Peery B.A. *(Gettysburg College)* 1949	*Madison, Connecticut*	148 Herrick Road
Oscar George Phillips A.B. *(Bishop College)* 1947, M.Ed. *(ibid)* 1949	*Port Antonio, Jamaica, B. W. I.*	Farwell Hall
Barbara Lusk Preston B.A. *(Concordia College)* 1949	*Fargo, North Dakota*	154 Herrick Road
John Charles Preston B.A. *(Wesleyan University)* 1949	*Wilbraham*	154 Herrick Road
Clifford Reed Saunders A.B. *(Drury College)* 1949	*Braintree*	Sturtevant Hall
Horace Seldon B.A. *(Amherst College)* 1949	*Haverhill*	Beverly
George Hopkins Sinclair, Jr. A.B. *(Bucknell University)* 1949	*Brooklyn, New York*	Farwell Hall
Hugh Smith B.A. *(Alderson-Broaddus College)* 1949	*Leivasy, West Virginia*	Medfield
Carl Stig Svärd *(Bethel Seminary, Stockholm, Sweden)* 1947	*Sundlyberg, Sweden*	Farwell Hall
Stephen Robert Tucker B.A. *(Norwich University)* 1940	*Binghamton, New York*	150 Herrick Road
David Glenn Walker B.S. *(Iowa State College)* 1949 *(Princeton Theological Seminary)*	*Monticello, Iowa*	Sturtevant Hall

Wilkin Taylor Willis *Geary, Oklahoma* 38 Stearns Street
(Bacone Junior College)
B.A. *(Ottawa University)* 1935
(Eastern Baptist Theological Seminary)

MIDDLE CLASS

Class of 1954

Percel Odel Alston *Norfolk, Virginia* Farwell Hall
B.A. *(Virginia Union University)* 1950

Norman Lee Armstrong *Kalamazoo, Michigan* 154 Herrick Road
A.B. *(Kalamazoo College)* 1950

Richard Burgess Barlow *Marion* Sturtevant Hall
B.A. *(University of Pennsylvania)* 1950

Barbara Bishop *Brooklyn, New York* Chase House
A.B. *(Middlebury College)* 1949

Walter Callen Bishop, Jr. *Las Vegas, Nevada* Sturtevant Hall
B.A. *(Linfield College)* 1950

Kenneth Athelson Bowen *Cambridge* Cambridge
A.B. in Th. *(Gordon College)* 1949
(Episcopal Theological School)

Richard Reese Broholm *Detroit, Michigan* Sturtevant Hall
A.B. *(Kalamazoo College)* 1950

Henry Curtis Brooks *Alexandria, Virginia* Sturtevant Hall
B.A. *(Storer College)* 1950

William Brimson Bryant *Manhasset, New York* Sturtevant Hall
A.B. *(Columbia College)* 1950

David Atwood Choate *Waterville, Maine* Farwell Hall
A.B. *(Colby College)* 1948
(Boston University School of Law)

Jack Clark *Barbourville, Kentucky* Sturtevant Hall
B.A. *(Morehouse College)* 1950

Winston Emery Clark *Augusta, Maine* Farwell Hall
A.B. *(Colby College)* 1950

Edward Warren Clarke *Summitville, Indiana* Sturtevant Hall
A.B. *(Franklin College)* 1950

Robert Merrill Cross *Kenosha, Wisconsin* Belmont
A.B. *(Kalamazoo College)* 1950

Duane Lee Day *Detroit, Michigan* Farwell Hall
A.B. *(Wayne University)* 1950

Donald Llewellyn Ellis *Crawfordsville, Indiana* Malden
(Purdue University)
B.S. *(Case Institute of Technology)* 1946
(Butler University)

Stephen Edwin Fletcher *Granville, Ohio* 148 Herrick Road
B.A. *(Denison University)* 1950

Helmut Karl Fuchs *(University of Erlangen)*	*Nuernberg, Germany*	Farwell Hall
Gordon Claude Goodfellow A.B. *(Boston University)* 1950	*Rockland*	Farwell Hall
Richard Earl Harris A.B. *(Boston University)* 1950	*Dorchester*	Farwell Hall
Donald Walker Henderson B.A. *(Bowdoin College)* 1950	*Medford*	Sturtevant Hall
John Maginnis Hepfer, Jr. B.S. *(Pennsylvania State College)* 1950	*Winchester, Virginia*	Sturtevant Hall
William Joseph Hillman B.A. *(Beloit College)* 1950	*Chicago, Illinois*	Sturtevant Hall
Richard Gould Hinds B.S. *(University of Maine)* 1950	*Dover-Foxcroft, Maine*	Sturtevant Hall
John Wesley Hosmer B.A. *(Northeastern University)* 1950	*West Newton*	133 Webster Street
Larry Huntley A.B. *(Dartmouth College)* 1950	*Hanover, New Hampshire*	Sturtevant Hall
Norma Jean Hussong B.A. *(Keuka College)* 1948	*Endicott, New York*	Chase House
Raymond Thomas Jones B.S. *(Tufts College)* 1947, M.Ed. *(ibid)* 1948, *(Harvard University)*	*Beverly*	Cambridge
David Shepherd King A.B. *(Boston University)* 1950	*Sutton*	Sturtevant Hall
Joseph Steel Larrimore *(Wingate Junior College)*, B.A. *(Wake Forest College)* 1950	*Daytona Beach, Florida*	Southville
Gilbert Harry McCurdy *(Eastern Baptist Theological Seminary — College Division)* B.A. *(Allegheny College)* 1950	*Jeannette, Pennsylvania*	Farwell Hall
William Dean Mitchell B.A. *(Yankton College)* 1950	*Detroit, Michigan*	Sturtevant Hall
Walter Eugene Motter B.A. *(Denison University)* 1950	*Dayton, Ohio*	152 Herrick Road
Wilmont James Murray A.B. *(Tufts College)* 1950	*Beverly*	Beverly
Lillian Elizabeth Pierce A.B. *(Colby College)* 1950	*Augusta, Maine*	Chase House
Robert James Ripley B.A. *(Beloit College)* 1950	*Milton*	Sturtevant Hall
Taylor Eugene Roth *(University of Wisconsin)* B.A. *(Denison University)* 1950	*Milwaukee, Wisconsin*	128 Herrick Road
James Lancaster Selmser *(South Dakota School of Mines and Technology)* B.A. *(Yankton College)* 1950	*Yankton, South Dakota*	63 Columbus Street

Edward Stephen Setchko B.S. *(Union College)* 1948	*Yonkers, New York*	1301 Centre Street
Carl Milburn Sharpe B.A. *(Wake Forest College)* 1950	*Newton, North Carolina*	Sturtevant Hall
Philip Avery Shearman A.B. *(Colby College)* 1950	*Waterville, Maine*	Malden
Raymond Sikkel B.S. in Ed. *(Southern Illinois University)* 1949	*Holland, Michigan*	154 Herrick Road
Heinrich Suld *(Bethel Seminary, Stockholm, Sweden)* 1949	*Kuressaare, Estonia*	Sturtevant Hall
Jet Elton Turner B.A. *(Pomona College)* 1949	*Monrovia, California*	Sturtevant Hall
Robert Dean Vancil B.A. *(Shurtleff College)* 1950	*Sparta, Illinois*	Reading
Leslie Russell Wadsworth A.B. *(Boston University)* 1950	*Saugus*	Brookline
Eugene Stewart Watson B.A. *(University of New Hampshire)* 1949	*Tilton, New Hampshire*	Sturtevant Hall
Robert Willis Wright A.B. *(Drury College)* 1950	*Manchester, Connecticut*	Sturtevant Hall

B.D. STUDENTS — FIRST YEAR CLASS

Class of 1955

Bernard Daniel Alderman A.B. *(Colby College)* 1951	*Magnolia*	Sturtevant Hall
John Daniel Blythe B.A. *(Ottawa University)* 1951	*Atchison, Kansas*	Sturtevant Hall
Paul Douglas Bobbitt A.B. *(Mercer University)* 1950	*Fayetteville, West Virginia*	Sturtevant Hall
Samuel Gilman Brown A.B. *(Colby College)* 1951	*Lexington*	Sturtevant Hall
Paul Harrison Burditt B.A. *(Boston University)* 1951	*Stoneham*	Sturtevant Hall
Edward Charles Cell A.B. *(Boston University)* 1951	*Merrimac*	Sturtevant Hall
William Allen Chace, Jr. A.B. *(Northland College)*	*New Bedford*	Sturtevant Hall
William Brotherton Davis B.A. *(Wesleyan University)* 1950	*Bolton*	Farwell Hall
Joseph Deane A.B. in Th. *(Gordon College)* 1946	*Raynham*	Raynham

LeRoy Dumas B.A. *(Ottawa University)* 1951	*New Brunswick, New Jersey*	Watertown
Gene Benjamin Ethridge A.B. *(Mercer University)* 1951	*Savannah, Georgia*	Farwell Hall
Ira Gordon Ferguson A.B. *(Ottawa University)* 1951	*Everett*	702 Chestnut Street
William Skelton George A.B. *(Mercer University)* 1950	*Augusta, Georgia*	Farwell Hall
William Walter Hall B.A. *(Elon College)* 1946	*High Point, North Carolina*	Carlisle
Virginia Barrett Harward A.A. *(Christian College)* 1948 B.S. *(Wilson Teachers College)* 1950	*Washington, D. C.*	Chase House
Calvin Hay *(Defiance College)* A.B. *(University of New Hampshire)* 1951	*Dorchester*	Sturtevant Hall
John William Hayward A.B. *(Marshall College)* 1951	*Huntington, West Virginia*	Sturtevant Hall
Thomas Richard Herbert B.A. *(Catawba College)* 1951	*Glen Rock, Pennsylvania*	Sturtevant Hall
Harry Harold Herman A.B. *(University of Denver)* 1951	*Colorado Springs, Colorado*	Farwell Hall
Henry Richard Hoblin *(Massachusetts Institute of Technology)* A.B. *(Boston University)* 1951	*Tuckahoe, New York*	Sturtevant Hall
William Osborne Hoover, Jr. B.S. *(Ohio State University)* 1951	*Garrettsville, Ohio*	Farwell Hall
Robert Appleton Ingraham A.B. *(Colby College)* 1951	*Bristol, Connecticut*	163 Spiers Road
John Arthur Klindt B.S. *(University of Wisconsin)* 1951	*Cassville, Wisconsin*	Farwell Hall
William Chandler Landress A.B. *(Mercer University)* 1950	*Macon, Georgia*	Farwell Hall
John Francis Madden B.A. *(Hartwick College)* 1949	*Rensselaer, New York*	Farwell Hall
Isamu Morita B.A. *(University of Hawaii)* 1951	*Honolulu, T. H.*	Sturtevant Hall
Herbert Horton Munro, Jr. A.B. *(Denison University)* 1951	*Carp Lake, Michigan*	Sturtevant Hall
Paul Takeichi Nakamura B.A. *(Gustavus Adolphus College)* 1951	*Waialua, Oahu, T. H.*	Sturtevtant Hall
John Edward Rumohr B.A. *(Kalamazoo College)* 1951	*Belding, Michigan*	Sturtevant Hall
Laurice Malcolm Walker A.B. *(Mercer University)* 1951	*Thomasville, Georgia*	Sturtevant Hall

UNCLASSIFIED STUDENTS

Richard Porter Armstrong *Lebanon, Connecticut* Sturtevant Hall
(University of New Hampshire)

Ebbe Raymond Arvidson *East Lempster, New Hampshire* Sturtevant Hall
A.B. in Th. *(Gordon College)* 1950
(Gordon Divinity School)

Jordan David Cole *Columbus, Pennsylvania* Franklin
A.B. *(Ottawa University)* 1935
B.D. *(Chicago Theological Seminary)* 1943
(Colgate-Rochester Divinity School)

Norman Sewell Davis *Dedham* Dedham
(University of Maine)
(Bangor Theological Seminary)

Marjorie Hope Dunham *Newton* 165 Newtonville Avenue
A.B. *(Wheaton College)* 1932
B.S. *(Simmons College)* 1933

Paul Roop Dunn *Lexington* Lexington
B.B.A. *(Boston University)* 1937

Nicholas Elias Georgakopoulas *Cheyenne, Wyoming* Malden
(Greek Archdiocese Theological Institute) 1951

Ernest Herbert Hayhow *Worcester* Worcester
(Clark University)

Paul Ray Gleason, Jr. *Hamilton, New York* 150 Herrick Road
(Kalamazoo College)

Panaghiotis Nickolas Kyriakos *Roxbury* Roxbury
(Greek Archdiocese Theological Institute) 1951

Hubert Clyde Mathews *Reading* Reading
B.A. *(College of the Pacific)* 1922
B.D. *(Berkeley Baptist Divinity School)* 1922

George Arthur Smith *Proctor, Vermont* Revere
A.B. in Th. *(Gordon College)* 1944

Jack Melville Unger *Oakland, California* Farwell Hall
B.A. *(San Francisco State College)* 1951

Walter Edward Wyman *Malden* Malden
B.A. *(University of Maine)* 1947
(Bangor Theological Seminary)

STUDENTS FROM AFFILIATED SCHOOLS

Charles Sedgie Pigott Harvard Divinity School

M.R.E. STUDENTS — SECOND YEAR CLASS

Class of 1952

Ruth Elizabeth Ban — *Homestead Park, Pennsylvania* — Chase House
B.B.A. *(Westminster College)* 1949

Shirley Evelyn Hill — *Flint, Michigan* — Chase House
(Flint Junior College), A.B. *(Kalamazoo College)* 1950

Kathleen Gertrude McClure — *Aurora, Missouri* — Chase House
A.B. *(William Jewell College)* 1948

Elvira Maryetta McMullen — *Avon, South Dakota* — 152 Herrick Road
B.S. *(Boston University)* 1950

Esther Fern Mollohan — *Iola, Kansas* — Chase House
B.A. *(Ottawa University)* 1949

Dorothy Jean Welden — *Morgantown, West Virginia* — Chase House
(William Jewell College), A.B. *(West Virginia University)* 1950

M.R.E. STUDENTS — FIRST YEAR CLASS

Class of 1953

Ellen Louise Cober — *North Providence, Rhode Island* — Chase House
B.S. *(Bucknell University)* 1950

Joyce Erma Morong — *Hightstown, New Jersey* — Chase House
B.A. *(Denison University)* 1951

Elizabeth Louise Plays — *Woonsocket, Rhode Island* — Chase House
B.A. *(Bates College)* 1951

Mary Ann Preston — *Miami, Florida* — Chase House
B.S.H.E. *(Womans College, University of North Carolina)* 1950

Vesta Louise Watts — *West Palm Beach, Florida* — Chase House
A.B. *(Shorter College)* 1951

Elizabeth Marie Willis — *Marianna, Arkansas* — Chase House
A.A. *(Stephens College)*
B.A. *(University of Missouri)* 1950

Beulah Marie Willis — *Geary, Oklahoma* — 38 Stearns Street
(Bacone Junior College) (Northeastern Teachers College)
B.A. *(Baptist Missionary Training School)* 1938

SUMMARY OF STUDENTS

By Status

Graduates	8
Interns	27
Seniors	43
Middlers	48
Juniors	30
Unclassified	14
Affiliated School	1

Department of Religious Education

Second Year Class	6
First Year Class	7

Department of Clinical Training

Summer School	58

BY STATES AND COUNTRIES

Arkansas	1	Ohio	7
California	3	Oklahoma	3
Colorado	3	Pennsylvania	6
Connecticut	7	Rhode Island	4
Florida	3	South Carolina	1
Georgia	4	South Dakota	2
Illinois	2	Texas	1
Indiana	3	Vermont	1
Iowa	2	Virginia	8
Kansas	2	Washington	3
Kentucky	1	Washington, D. C.	1
Maine	5	West Virginia	5
Maryland	1	Wisconsin	5
Massachusetts	48	Wyoming	1
Michigan	10	Canada	2
Minnesota	2	Germany	1
Missouri	1	Greece	1
Montana	1	Hawaii	3
Nevada	1	India	1
New Hampshire	5	Jamaica	1
New Jersey	3	Japan	1
New York	11	Lebanon	1
North Carolina	5	Norway	1
North Dakota	1	Sweden	2

BY COLLEGES AND SEMINARIES

Acadia University	2	Bates College	2
Agricultural and Mechancial College of Texas	1	Baylor University	1
Alderson-Broaddus College	4	Beloit College	2
Allegheny College	1	Berkeley Baptist Divinity School	1
Amherst College	2	Bethel Seminary (Sweden)	2
Augsburg College	1	Bishop College	1
Augustana Seminary	1	Boston University	14
Bacone Junior College	2	Bowdoin College	1
Bangor Theological Seminary	2	Brown University	4
Baptist Missionary Training School	1	Bucknell University	4
		Butler University	1
		Capital University	1

Carson-Newman College	1
Case Institute of Technology	1
Catawba College	1
Chicago Theological Seminary	1
Christian College	1
Clark University	1
Colby College	8
Colgate-Rochester Divinity School	1
Colgate University	1
College of the Pacific	1
Columbia College	1
Concordia College	1
Crozer Theological Seminary	1
Dartmouth College	1
Defiance College	1
Denison University	8
Drury College	2
Easter Baptist Theological Seminary	3
Elon College	1
Emerson College	1
Episcopal Theological School	1
Flint Junior College	1
Franklin College	2
Gettsburg College	1
Gordon College of Theology and Missions	16
Greek Archdiocese Theological Institute	2
Gustavus Adolphus College	1
Harvard University	2
Hartwick College	1
Iowa State College	1
Kalamazoo College	7
Keene State Teachers College	1
Keuka College	1
Linfield College	3
Macalester College	1
Marietta College	1
Marshall College	1
Massachusetts Institute of Technology	1
Mercer University	5
Middlebury College	1
Monmouth College	1
Morehouse College	1
Navigation College (Sweden)	1
New Church Theological School	1
New England School of Theology	1
The Newton Theological Institution	2
Northeastern Teachers College	1
Northeastern University	1
Northland College	1
North Park Theological Seminary	1
Northern Baptist Theological School	1
Northwestern Lutheran Theological Seminary	1
Norwich University	1
Ohio State University	1
Ottawa University	5
Pennsylvania State College	1
Pittsburgs-Xenia Theological Seminary	1
Pomona College	1
Princeton Theological Seminary	1
Purdue University	2
San Francisco State College	1
St. Louis University	1
School of Religion (Greece)	1
Shorter College	1
Shurtleff College	2
Simmons College	1
South Dakota School of Mines and Technology	1
Southern Illinois University	1
Storer College	1
Trinity College	1
Tufts College	2
Union College	1
Union Theological College of British Columbia	1
University of	
Arkansas	1
Bombay	1
British Columbia	1
California at Los Angeles	1
Denver	1
Erlangen	1
Hawaii	4
Maine	3
Michigan	1
Minnesota	2
Missouri	1
New Hampshire	3
North Carolina	1
Pennsylvania	1
Redlands	1
Richmond	4
Toronto	1
Wisconsin	3
Virginia Union University	3
Wake Forest College	3
Wartburg College	1
Wayne University	1
Wesleyan University	2
Western State College of Colorado	1
Westminster College	1
West Virginia University	1
Wheaton College	2
William Jewell College	2
Williams College	1
Wilson Teachers College	1
Wingate Junior College	1
Yankton College	2

ALUMNI SOCIETIES

Alumni Association of Andover Theological Seminary

Henry R. Rust, 1944, *President*

Robert J. MacLeod, 1945, *Vice-President*

Richard D. Pierce, 1938, *Secretary, Treasurer, and Necrologist*

The Officers, *ex officio;* Vaughan Dabney, 1914; Henry E. Oxnard, 1894; Arthur J. Snow, 1935; Alfred W. Stone, 1916; George R. Tolson, 1950; J. Harold Dale, 1903, *Executive Committee*

John E. LeBosquet, 1889; Ralph E. Bayes, 1919; Arnold W. Tozer, 1949, *Nominating Committee*

Society of the Alumni of The Newton Theological Institution

Russell G. Schofield, 1940, *President*

Robert L. Weaver, 1937, *Vice-President*

Willard D. Callender, 1927, *Clerk*

William A. Geldart, 1927, *Treasurer*

William E. Blake, 1911, *Auditor*

Ferdinand F. Peterson, 1907, *Necrologist*

Leslie W. Irving, 1940; Richard M. Owens, 1937; Robert E. Baggs, 1944, *Nominating Committee*

Oscar W. Olsen, 1941; Joseph A. Sisk, 1933; A. Roger Williams, 1937, *Committee on Entertainment*

Harry H. Kruener, 1940, *Member of the English Foundation*

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PSYCHOLOGY, PSYCHIATRY

and

RELIGION

February, 1952

THE ANDOVER NEWTON BULLETIN

VOL. XLIV FEBRUARY, 1952 NO. 3

JOHN MILTON BILLINSKY, *Editor*

Issued five times a year in the months of October, December, February, April and June by the Andover Newton Theological School, 210 Herrick Road, Newton Centre 59, Massachusetts. Entered as second-class matter at the post office at Boston, Massachusetts.

This issue is humbly dedicated to

AUSTIN PHILIP GUILES

AUSTIN PHILIP GUILES

DR. AUSTIN PHILIP GUILES graduated from Princeton University in 1921, and in 1923 he received the M.A. degree from Columbia University. The Union Theological Seminary conferred upon him the B.D. degree in 1925. In 1934 he was awarded the Ph.D. degree from the University of Edinburgh.

For many years Dr. Guiles has been universally recognized as a pioneer in the Clinical Pastoral Training for ministers and theological students. From 1928 to 1930 he was assistant in psychotherapy with the Neuro-Endocrine Foundation of Boston. In 1931 he became the Director of Clinical Pastoral Training at the Andover Newton Theological School, and is serving now as Smith Professor of Psychology on the Andover Foundation.

His wide influence in the field of Psychology and Clinical Training is indicated by his membership on such various boards as follows: Diplomate in Clinical Psychology; Fellow of the American Psychological Association; Fellow of the American Protestant Hospital Chaplains Association; Trustee of the New England Baptist Hospital; Trustee of the Protestant Chapel, Boston City Hospital; Member of the Commission on Religion and Health, National Council of Churches; Member of the Board of Governors, Institute of Pastoral Care; Associate to the Ministers at the Old South Church, Boston.

His twenty-five years of distinguished service in this field was worthily observed at an interdenominational and interseminary testimonial banquet in Boston last January. Ever since the beginning of Andover Newton twenty years ago, and even before, Dr. Guiles has been an influential figure in our School. In establishing and carrying forward the department of psychology with its outreach at the Boston City Hospital, Dr. Guiles has put Andover Newton foremost among the seminaries in Clinical Pastoral Training.

VAUGHAN DABNEY,
President of the Andover Faculty

PORTRAIT BY FABIAN BACHRACH

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THE INDIVIDUAL AND HIS RELIGION

GORDON W. ALLPORT
Professor of Psychology
Harvard University

The clergyman and the psychiatrist both bring special skills to their common task — the cure of souls. What an academic psychologist can bring to a symposium on this subject, if anything at all, I am not quite sure — unless it is a type of theoretical perspective.

Up to now, I fear, this perspective has often been distorted. For one thing, academic psychologists have a habit of overlooking the importance of religion in most people's mental lives. Recently I had occasion to survey fifty widely used college textbooks in psychology. Most of them did not mention religion at all — though it is an almost universal human passion. Or else their treatment was trivial or silly. The most widely used general text made only one mention of the subject. It told how phrenologists used to believe that a bump of reverence existed in the skull. But later work on the physiology of the brain proved that the region in question regulated not reverence but the knee-jerk. Such profundity!

An amusing reversal in taboos on sex and religion has taken place. Writing half a century ago, William James could scarcely bring himself to mention the subject of sex, but he poured forth in *The Varieties of Religious Experience* unmatched brilliance of insight. Nowadays a psychological writer feels little shyness in discussing sex in detail, but he is likely to stammer badly if and when he touches the role of religion in the individual's life. Yet in human nature religion, as an interest, is scarcely less absorbing than sex, and often a great deal more important. Ninety-five per cent of the American people say they believe in God. And only one post-war college student in ten asserts flatly that he does not feel the need of a personal religion in order to develop a fully mature philosophy of life.

When psychologists do give sustained attention to the role of religion in mental life they frequently center their attention upon the pathological side of the picture. Sometimes the whole subject is made

a subdivision of abnormal psychology. This particular distortion is often accepted uncritically because people in this day of sophistication are sensitized to "wishful thinking," "rationalization," "self-deception," "escape mechanism." It has become a habit to doubt the validity of traditional values. The mighty prestige of Freud gives support to the view that religion is a neurosis of man — a flight of fantasy originating in one's unresolved complex concerning one's earthly father.

One-sided though it is, this "clinical" point of view may not be lightly tossed aside. It is well to admit at the outset that for many people religion serves as a self-justifying fantasy, as a comfortable mode of escape, or as a magical charm. In recent years it has been discovered that on the average church goers harbor more bigotry, more race-hatred, than non-church goers. Apologists for religion dare not overlook such facts, nor deny the procession of wars, persecutions, tortures, and other products of prejudice and hatred that have taken place (and still take place) in the name of religion. The historical record stands. And, as one study shows, it is the chief reason why college students today so frequently repudiate traditional religion.

Yet the fact that religion is an immature formation in many personalities does not prove that it is an immature formation in all. The clinical (and the cynical) approach tend to forget the millions of lives wherein the religious sentiment is mature, autonomous, charitable, and healthy.

AN ESSENTIAL DISTINCTION

The present confusion arises from the fact that most psychological treatments of religion fail to make a necessary and elementary distinction. *They fail to see that there is a world of difference between the immature and the mature functions of religion in personality.*

Let us approach the matter from a developmental point of view. Maturity, of course, is not merely a matter of age. A youth of twenty may have a more mature personality than a person of sixty. His conduct may be less infantile, less neurotic, and his religious orientation may be far less self-centered. Yet there is something to learn from a quick view of the normal chronological course of development.

A child starts his religious life at scratch. His first religious acts are likely to be meaningless to him. He says his prayers as he says his nursery rhymes, and folds his hands at grace just as he puts on his bib. He takes for granted what he is required to do and say. Like every other child in the world he assumes that he is a member of his parents' groups. If they are Scotch Presbyterian Republicans, so is he. He takes over in his juvenile way the folkways, the prejudices, the theology he is taught. He has great trouble fitting the abstractions of theology into his pint-sized mind. He confuses the Christ child with Santa Claus. And with an ego-centricism natural to his age, he is quite certain that sleds, pennies, or bonbons should arrive in answer to his prayers. (One must sympathize with religious educators who have the task of translating theological abstractions so that they are not grossly misunderstood by children).

Around the age of 14-16 the child normally re-examines his childhood religion. He often goes into a period of rebellion against what he *thought* was taught him. Among college students, in a recent study, we found that fifty per cent of those brought up in some Protestant faith were apostate from the church in which they were trained. They had shifted their allegiance to another — usually more "liberal" church — or had no affiliation of any kind.

This period of adolescent doubt and rebellion is not only normal, but is often essential to the process of maturing. Subjective religion is nothing unless it is a first-hand fitting to the growing personality. In early childhood it is merely a second-hand fitting. Unless the child goes through a period of thinking-things-out-for-himself he is likely to retain an essentially infantile view of the Deity, and of all matters pertaining to religion, including smug satisfaction with his parental group. He takes over the family religion as he takes over the family jewels. He neither examines nor reflects upon their beauty or significance.

Some young people, of course, make the transition from the second-hand to a first-hand religion without turmoil and rebellion. But — this is the important point — unless the transition is made somehow, with or without inner anguish, the individual will never achieve religious maturity. He will remain on the juvenile plane fail-

ing to confront his religious view with his own ripening experience. The comfort and security that religion gives remain at an infantile level.

In such cases of arrested religious growth the individual is likely to distrust people who are different. His religion is for him a narrow island of safety. Jews and foreigners don't fit. Catholics are superstitious and wierd. Negroes should have their own churches. The unchurched are mostly communists. Only St. Arrogant's Church in Suburban Heights is quite safe, quite proper. Such "institutionalist" religion is much like super-patriotism, or excessive loyalty to one's club, sorority, or college. It represents basically a provincial, exclusionist philosophy of life. The immature individual of this order is essentially afraid of life. He wraps himself in familiar garments and calls upon his God to sanctify his self-righteousness.

What is lacking here, of course, is contact between the ego-centric religion of the individual and the remainder of his experience. He never brings his religious sentiment into relation with his whole existence: with his observations regarding the nature of man, of evil, of pride, of suffering, or with his own varied views of life. More accurately, his mind is so stultified that he never allows himself to hold varied views or to make unprejudiced observations of reality which are essential to a mature philosophy of life.

Even at best the religious sentiment is normally late in maturing. One might say that it is the *last* sentiment in personality to mature. Perhaps — excepting in religious geniuses — it is seldom ever fully grown. In essence its task is to make complete sense of everything that lies within experience and of everything that lies beyond experience — and this is a job for more than one lifetime.

CHARACTERISTICS OF THE MATURE RELIGIOUS SENTIMENT

When we find an individual whom we think has a well-developed, normal, religious sentiment we are likely to discover that this sentiment has the following attributes.

It is reflective and well-differentiated. The person does not say,

"I'm accepting my religion on purely emotional grounds," nor, "I believe only what I was taught: that's good enough for me." Rather he struggles with detailed problems. He admits the reign of law in nature; he knows what environmental pressure does to human beings; he sees the conflicts and complexities of society; he admits all the truths of science (including those of psychology); he perceives that great evil has been done in religion's name; he distinguishes the good from the bad in his own family tradition; he even sees the immature elements in his own personality. All these complexities he is somehow able to mesh into his own religious outlook. He knows that others will not make the same pattern of sense that he discerns, and he is therefore tolerant and respectful of their efforts. He comprehends the wisdom of the *Baghavad Gita* which tells us, "Truth is one: men call it many names."

Mature religion is a motive in its own right. Childhood religion is often a product of fear, of fantasy, or conformity. In adolescence the factor of sex turmoil may enter. In fact, any emotion, any experience, may contribute to the evolution of religious conceptions. In the immature personality religion often transparently *serves* one or more of the segmental needs of the body. It may be a fantasy refuge from fear, from feelings of inferiority, or it may involve a sublimation of sex. But it is a characteristic of mature sentiments that they outgrow dependence upon their origins. They become functionally autonomous. They exist in their own right.

The mature religious sentiment is not a tool of self-interest. It is not a mere derivative of fear or wish. It is a master-motive, a director, a self-propelling factor in personality. It is one of the basic values by which the person lives. Unlike immature religion it is not a cover-up, a by-product, or a servant of other motives. In fact, the most important of all distinctions between the immature and mature religious sentiment lies in this basic difference in their dynamic natures. The mature sentiment has a "go" of its own; the immature sentiment has not.

It is consistently directive. Any religious sentiment engenders a moral code. The problem of guilt is one of the central issues that is common to psychiatry and the church. Now the moral storms that come to psychiatrists are likely to be the product of infantile religious

conceptions. A childhood "sin" lingers unconsciously to bedevil the patient. Fear of a wrathful Deity (confused with the earthly father) may give rise to anxiety. Sometimes the feeling of guilt may itself be repressed with misery resulting. The psychiatrist, of course, does not regard guilt-feelings as undesirable, but he argues correctly that half-buried, misunderstood feelings of guilt, do no one any good.

The morality of the maturely religious person has, by contrast, a more steady and intelligible course. He knows that he departs from his own chosen course of life — that he misses the mark. But he knows too that there is a road back. As he grows in maturity he is likely to show greater consistency in his conduct, in his relations with his family and other people. His morality becomes more of a piece with his own basic philosophy of life. One discerns a persistent intention in his style of living, and it is this consistent directive influence that shapes his actions. Sin there still is, but it is handled in terms of the mature sentiment itself, without segmental and often unconscious moral turmoil.

Morality, of course, is not the only area of life that comes under the direction of a master religious sentiment. What strikes us in a mature personality is the essential integration of the life as a whole. Work and play, speech and conduct, private and public relations — all seemed marked by a singleness of purpose.

It is comprehensive. While it is not possible to give a simple definition of mature religion, it would be safe to say that in one way or other it is an effort after *unity*. The individual craves a consistent guide for conduct, as well as a satisfying explanation of all facts and values, of all that comes within his ken and all that lies beyond his ken. It is an audacious demand. The immature person is, as we have seen, satisfied with far less. He wants only security, or comfort, or assurance of future recompense for present suffering. But the mature person wants meaning, order, and a system of intelligibility for the whole of nature, for values felt but not fully understood, and for the cosmos at large.

In these secular days we sometimes hear that communism is a religion, or that humanism is a religion. It would be more accurate to

say that these are functional substitutes for religion. They are philosophies of life that cover much but, by no means, all the ground. A belief in communism or in humanism provides much guidance for the believer. But he is still confronted with a complete vacuum if and when he lets his mind stray into certain regions of curiosity. His ism does not account for the process of creation, nor for the objective values of beauty, truth, or love. And the problem of evil is for him even more insoluble to him than for the religious man.

It is heuristic. The very comprehensiveness of the mature religious interest makes room for doubting. It is entirely possible for the mature person to be much less sure of his position than are many immature personalities who fashion blinders for their eyes, admitting nothing inconvenient.

The mature person knows that we all regulate our existences not by certainty but by probabilities. We cannot prove that we shall be alive tomorrow but it seems like a good assumption to work on. Nor do we know the sun will rise tomorrow, but the element of doubt need not hamstring us in our planning.

It is a providential gift in human nature that people can act wholeheartedly without absolute certainty. In fact they can act wholeheartedly with very small certainty indeed. A doctor can draw upon his faith that a given life can be saved and upon his skill, even while he simultaneously doubts the outcome of his effort. I may doubt that war can be eliminated from the earth, but I can use all my effort to bring about this desired goal. Do we not all act, nearly all the time, with some such optimistic bias?

I am not here implying that there is no final religious truth. I am saying merely that we glimpse such truth darkly or, at best, only in luminous fragments. The point is that one *can* muster enormous energy to live by such light as he has. He can expend this energy single-mindedly even when he knows that the view he holds is tentative, subject to later confirmation or change. The maturity of a religious sentiment must be judged by the degree of commitment it represents, not by the degree of certainty. Some faith there will be, but faith is of all degrees, of many styles, and is validated in various ways according to the insight the individual has.

My emphasis has been upon the subjective aspects of religion. I have stressed also the uniqueness of the development in every life. The picture I draw may seem one-sided, perhaps even social. For one thing I pointed out that immature and actively bigoted personalities often clutch at institutional religion as part of their exclusionist, safety-island philosophy of life.

None of my statements, however, should be taken as a denial of the value of corporate worship, nor of the importance of religious doctrine. Man, being social, wishes to identify himself with others who have comparable experiences and who make a comparable use of symbols. In ritual he finds simultaneously a means of communication with the Creator and with his fellow-men. It is probable that no two worshippers find identical meanings in the process. Yet a broad identity of intention is there. Doctrine gives historic expression to truths that are the full possession of no single mind. It covers portions of each person's experience, and much that lies beyond anyone's experience. Socially considered it is the church's duty to stress the commonality of the religious quest even while allowing for individual growth. It can do so best by teaching a full doctrine as distilled through centuries of experience.

This consideration brings us to our final point. It is ill-becoming for anyone to declare that his corporate form of worship is "mature" and that any other is "immature." It is never an ecclesiastical organization as a whole that is mature; it is only *individuals* within it who are mature. Each sect has infantile adherents; each has adherents at every stage of growth. When Catholics condemn Protestants, or when Protestants condemn Catholics; or when any denomination looks down its nose at another, we can be certain that bigotry holds sway. And it is fitting for each of us as individuals to avoid the easy assumption that we ourselves are mature in our religion and that the other fellow is juvenile. Whatever our own state of present advancement may be, we can be certain that each of us has yet a long way to go.

GUILT FEELINGS AND PSYCHIATRY †

JAY HOFFMAN, M. D. *

Modern psychiatry is characterized as "dynamic", in the sense that it considers mental activity, and its expressions as behavior, to be be brought about by forces operating in the mind. All behavior is viewed, at the level of psychiatry, as meaningful and explicable largely in terms of inherited instinctual needs which require expression — directly or indirectly — in activity. The personality of the adult is looked upon not as a sort of photographic enlargement of the infantile personality but rather as the resultant of innumerable forces and counter-forces which manifest themselves in the course of maturation. For the psychiatrist one of the most important of these forces has proved to be that which gives rise to the sense of guilt. It appears that the sense of guilt plays a part in the production of nearly all nervous and mental disorders.

Any consideration of the psychiatric approach to the problem of guilt feelings must make a clear differentiation between guilt feelings which are conscious and those which are unconscious. All of us have experienced, at one time or another, conscious guilt feelings. We know them to be uncomfortable, even intolerable. They constitute a form of anxiety. They are often characterized by apprehension and fear. There may be an accompanying expectation of, or desire for, punishment. If our guilt feelings arise in connection with another person we may seek "to make it up to him" by an act of generosity, and the more painful this is for us the more effectively does it serve to relieve our sense of guilt. Some seek such relief in prayer or confession. Generally, such feelings are directly proportionate — in accordance with common standards — to the magnitude of the deed which has led to their appearance. The subject is quite aware of the component elements involved in the creation of such guilt feelings, and of the relationship of one element to the other. In short, these are "justifiable" guilt feel-

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ings. In all religions of the Western World feelings such as these are looked upon as proper deterrents to the commission of improper behavior. For thousands of years, theologians and philosophers have concerned themselves with the formulation of precepts and codes of behavior founded on their existence.

Psychiatrists, as such, are concerned little, if at all, with conscious guilt feelings. They have no therapy for such feelings. Psychiatrists are greatly concerned with unconscious guilt feelings and their manifestations as neurotic, psychotic and delinquent behavior.

The interest of psychiatrists in unconscious guilt feelings began only somewhat less than 60 years ago when Freud and, later, others began publishing the results of their clinical observations made on mentally ill patients. It should be noted that these observers — most of them physicians — had no pre-conceived ideas of what they would find. They had neither intention nor expectation — nor do they now — of founding a new philosophy or of attacking existing religions. In their writing and teaching they were generally silent regarding moral values because their own acceptance of the essential moral teachings of their culture was, they believed, implicit in their lives as honorable men and as physicians dedicated to the healing of the sick.

These were physicians dissatisfied with the existing psychiatric therapies. For the most part, therapy at that time consisted in the use of electricity, suggestion and hypnosis, and — for those who could afford it — rest at a watering spa. The sincere and exclusive concern of these psychiatrists was to achieve greater understanding of the motivation of the behavior of their sick patients. When physicians understand the cause of an illness they can better treat its manifestations.

One of the first and most important of the contributions to be made by Freud was the formulation of the concept of a type of mental activity which had previously been largely ignored or unknown — the unconscious. With this concept it became possible to add a new dimension to our understanding of guilt feelings and their expression in neurotic behavior.

While I am sure that most of you are more or less acquainted

with the concept of the unconscious it is such a basic one and so necessary for the understanding of our subject that I feel I should recapitulate some of its essential features. It may be described as a vast repository of hidden, or repressed, wishes, impulses, fears, and strivings. These, because they have been forbidden or condemned by significant adult figures during the individual's infancy or early childhood, must be hidden, buried, or repressed in the unconscious. Here, they are not readily accessible to consciousness and the individual is not directly aware of their existence. Nor can he bring them into awareness by a simple act of will; there are forces of resistance which prevent that. But, while unconscious, they do not remain static, like bales of cotton lying in a warehouse. Rather, these wishes, etc. are conceived of as having charges of psychic energy, somewhat like charges of electrical energy, which impel them to seek expression in consciousness and in behavior. If a repressed wish cannot gain entrance to consciousness it does not disappear but continues to strive for such expression constantly, immediately, and without reference to reality factors such as operate in consciousness. Also, in the unconscious there is no sense of time, no befores and afters, no forgetting with the passage of time; that which was repressed during infancy has all the force and power which attends the repressions of yesterday. In the unconscious, too, no distinction is made between the wish to do and the actual deed itself; it is for this reason that, for instance, to lust or to covet has the same effect, with regards to conscience, as to rape or to steal.

The forbidden wish, then, has been repressed into the unconscious. Resisting its entrance into consciousness, and its subsequent expression as overt behavior, is a censor or policeman, called by psychiatrists the super-ego. Conscience is a function of the super-ego. Like the wish, and the forces which repressed it, the super-ego operates in the unconscious. Guilt feelings arise from the disapproval or condemnation of a wish by the super-ego.

The forbidden wish, because it is opposed by the super-ego, cannot be directly gratified by being expressed in consciousness, and thence in motility or behavior. But, with the consent of the super-ego, it can obtain substitute gratification. Even such substituted gratification,

however, gives rise to guilt feelings. It is a condition, then, of this substituted gratification that the resulting guilt feelings also be relieved by it. The mechanism by which this can be done is by the infliction of punishment. So a compromise is reached which will give substitute gratification to the forbidden wish and, at the same time, satisfy the need for self-punishment. The compromise is expressed in the neurotic symptom. The punishment is represented by the pain, depression, and unhappiness inherent in the sympton. This is the mechanism of all — or nearly all — neuroses a forbidden wish, condemnation by the super-ego, a substitute gratification with guilt feelings and the need for punishment. All, except the neurotic symptom itself, are unconscious. Because, strictly speaking, feelings cannot be recognized if they are unconscious we often prefer to identify unconscious guilt feelings by the phrase, unconscious need for punishment. The latter always accompanies the former.

Thus, we have — in outline form — the mechanism of the production of neurotic behavior. It should be noted that if it were not for the suffering inherent in the neurosis the latter would not constitute an illness at all but would represent merely the gratification of instinctual desire. The normal gratification of such wishes is one which is not accompanied by guilt feelings. We see such normal gratification in the dream, in art, wit, religion, in many instances of choice of a vocation. It appears that if the otherwise forbidden wish can attach itself to a socially acceptable mode of behavior it can get past the policeman we have designated as the super-ego. For instance, the dentist or the surgeon may express their aggressive impulses by linking them with the socially acceptable aims of relieving man of physical pain and incapacity. The gratification of the surgeon or dentist is rationalized as the satisfaction to be obtained both from the relief of the suffering of others and from the expression of technical skill in his profession. The psychiatrist similarly satisfies, in some measure, the forbidden infantile voyeuristic impulse. The actor expresses his exhibitionistic impulses, the boxer his sadistic impulses, and so on.

The origin of the guilt feelings of the neurotic can be traced to the discrepancy, in the infant and young child, between the strength of the instinctual forces on the one hand and his intellectual and

physical powers on the other. The instinctual drives are strong, powerful, insistent. The child does not yet have the intellectual capacity to evaluate them, to discriminate between them, to choose to express one and not the other, to delay expressing them at all when such seems advisable. Nor does the child have the physical strength to express such impulses in the face of opposition, actual or implied, from the adult figures about him. In fact, because of his weakness, he is largely dependent upon the bounty of such adults — particularly father, mother, and older siblings — for his very existence. If they fail him he will be destroyed. Their love and protection is essential to his continuing to exist. If he does something, or fails to do something, which results in their condemnation, in their punishment of him, in withdrawal of their love for him, then, in his weakness, he is faced with annihilation.

Finally, in the Oedipus Complex, his instinctual impulses reach a climax which demands solution — it can be put off no longer. For, it is not economic, nor safe, to have to come to an individual decision every time there is a conflict between an impulse and the need to satisfy the demands of adults regarding what is proper, good, or right — and what is not. A more or less automatic, everfunctioning, internal regulating mechanism has obvious advantages. These are provided in the formation of the super-ego. The child — between the ages of four and seven — comes to express the two strong, primal impulses — incest, and parricide — which are the essential components of the Oedipus Complex. He sets up the super-ego primarily to accomplish this. He does so by the mechanism of identifying himself with his father — a sort of "If you can't lick'em, join them" device. He becomes as much like father as he can. At the same time he incorporates into his mental apparatus a psychological representation of his father. Now, the guiding, regulating, demanding, authoritative qualities of father are no longer external to the child — but are actually a part of the child. In his psyche, the super-ego takes the position formerly occupied by the father of the outer world, and comes to dominate and control the workings of the rest of the child's psyche.

In its development, the super-ego comes to be influenced not only by father and mother, but also by other significant figures such as

teachers, ministers, athletic coaches, scout leaders, heroic figures from history, and so forth. Originally established to save the child from annihilation in punishment for his primal impulses, the super-ego comes to take on, also, moral values and devotes to their enforcement the same, or nearly the same, authoritative force as it exercises with regard to the safe-guarding of the individual from the expression of the primal impulses.

Unfortunately, the operation of the super-ego carries with it certain disadvantages also. It is not a very discriminating sort of agency, nor does it have the capacity of always exercising good judgment. It does not come to recognize that, with the passing of time and the intellectual and physical growth of the child into manhood and womanhood, certain of the repressed impulses could safely be expressed — perhaps in a modified form — without danger to the individual or to society. It fails to make allowance for the development in the individual of the capacity for new object relations which make the incestuous and aggressive wishes of infancy of no further use or need. It fails to appreciate that the adult is now capable of selecting courses of action based on present reality, that he can reject an impulse or delay or modify its gratification. The super-ego behaves in this respect like a not-very-bright guard at the border between two nations. This guard, let us say, was instructed many years ago to watch out for a monarchist with red hair and not to let him pass. But the guard carries out his instructions by refusing forever to pass anybody with red hair, even those who are not monarchists and even after monarchy is no longer a serious political issue.

Forbidden impulses, however, as we have seen, can pass the guard, known as the super-ego, by the use of certain devices or stratagems. Those which do not give rise to guilt feelings, are not our especial concern here; the others are.

Forbidden impulses find a pathologic expression in one of two ways. First, if the forbidden impulse is distorted it can apparently fool the super-ego and pass by it. Such distortions are substitute expressions which, by means of complicated processes such as allusions, analogies and symbols, reach consciousness. However, the super-ego was not

really fooled. The forbidden character of the impulse was recognized and guilt feelings are the result. Only these guilt feelings appear in consciousness separated from their true source. They are unintelligible and isolated phenomena in consciousness. Such are represented in the wretched penitents, known to every minister and psychiatrist, who come to us confessing crimes they never committed, or displaying a degree of guilt feeling tremendously in excess of that which could be justified by the nature of the transgression they describe. Such are the so-called cranks and crackpots who come, in bewilderment and perplexity, to the police, confessing to publicised murder which, in reality, they could not have committed.

The second device used for the pathologic expression of forbidden impulses is that seen in the neuroses and in delinquency. Here the need for punishment attendant upon unconscious guilt feelings is the conspicuous feature whenever such cases are analyzed. The association of punishment with forbidden gratification is rooted deep in the history of the development of the human race, as well as the development of the individual.

Their need for punishment is illustrated, at a conscious level, in the account, given by Brill, of a 4½ year old girl who was observed by her mother to be eating chocolates. These had been forbidden to her. Every time she ate a piece of chocolate she was noted to strike herself sharply. Finally, her mother asked her why she did this. Her reply was "I spank myself because I am naughty."

Bordering on the unconscious, if not actually unconscious, is the behavior of the 9½ year old girl described by the same author. She had been seduced by the family chauffeur and was visiting him regularly in the garage. Her mother, of course, did not know about this. But she did observe that the girl would often confess to her, with a great show of emotion, such lesser transgressions as spending too much money on candy, neglecting her lessons, or breaking an object of value. The display of emotion was so exaggerated that it aroused her mother's suspicions and led to the discovery of the true state of affairs.

Many of us have read in the newspapers, at one time or another, of an adolescent youth who shot or hanged himself, allegedly because

of e.g. a reprimand from his school teacher. Such behavior is explicable only on the basis of great unconscious guilt feeling, with its corresponding need for punishment, which has resulted from an imperfectly repressed, forbidden instinctual wish.

There are many instances of both juvenile and adult delinquency in which it can be demonstrated that the sense of guilt *preceded* the commission of the crime. Here, again, the source of the guilt feeling is in the unconscious. However, the super-ego is sometimes a harsh judge and sometimes the individual prefers to commit a real crime and receive the relatively more mild and time-limited punishment of the police court than the severe and unending punishment meted out by the super-ego.

So the delinquent commits a real crime and accepts the lesser punishment of the court. This serves to explain also the often-noted carelessness of such delinquents with regard to the avoidance of detection. Such carelessness impressed me frequently during the recent War, when I served in England for several years as an Army psychiatrist. There I saw literally dozens of officers and men taken into military police custody because of acts of sexually abnormal behavior carried out in such places that detection was inevitable. Generally, these were men for whom perversion was not the usual mode of sexual expression. But, under conditions of sexual privation existing away from their families, phantasies of forbidden sexual behavior arose and required punishment, which was sought in the manner indicated.

The unconscious need for punishment is demonstrated, too, by some men and women who repeatedly seem to have "bad luck" in their marriages. No sooner do they lose — by death or divorce — one alcoholic, ne'er-do-well, or unfaithful spouse, than they marry another just like the one they have lost. In this way they continue to satisfy their inner need for punishment. A somewhat similar situation is exemplified by the husband, who suffers silently many years of marriage to a shrewish wife. His acquaintances will marvel at his martyrdom; the psychiatrist will suspect that he is thus satisfying his unconscious punishment needs. And, if the shrewish wife should die and the husband should thereupon suffer a "nervous breakdown" the

psychiatrist will understand that the widower is not mourning a deceased wife so much as he is substituting the punishment of his "nervous breakdown" for that until recently provided by his shrewish wife.

In the neuroses and psychoses it becomes a laborious and lengthy task to trace the relationship between the forbidden impulse, the super-ego, and the need for punishment expressed as symptoms. Some component symptoms may, however, be so traced. There is, for instance, the condition known as agoraphobia — a condition characterized by a fear of open places. Such patients develop great anxiety, fear, apprehension, depression, and other symptoms if they attempt to leave their homes to go out on the street. This symptom may have different meanings for different patients. One common result of analysis of such patients is to find that it represents a defense against the infantile impulse of exhibitionism. The potential expression of this impulse calls for the exercise by the super-ego of very restrictive measures, notably forbidding the individual to go out at all and thus eliminating opportunities for exhibiting himself. In other patients, agoraphobia may be an expression of the demands of the super-ego against impulses which come to be represented in the wish, or fear, to be a street-walker, or prostitute.

The paranoid or persecutory delusions of the psychotic patients are examples of the mechanism of projection. Here, there is a forbidden wish, giving rise to unconscious guilt feelings, which the individual cannot accept and which, in spite of the condemnation of the super-ego, it is not psychologically strong enough to repress into the unconscious. The individual then expels this wish from itself entirely — projects it upon some one or some agency outside itself. Then it is the other person who is doing to the patient what the patient really wishes to do himself. In this way, the person avoids the intolerable guilt feelings which would accompany the wish if he were to acknowledge it as his own.

Depressions, suicide, hallucinations, obsessions and compulsions, hysterical symptoms, hypochondriacal symptoms, and a host of other manifestations of neurotic and delinquent behavior can also be explained on the basis of unconscious guilt feelings.

There is another group of patients, known in this country as Constitutional Psychopaths and in Europe as Moral Imbeciles. These are people of normal intelligence who behave as if they had no conscience at all. From childhood on they lie, steal, cheat, forge checks, behave as imposters, marry frequently without bothering to get a divorce from their previous mates. They live by their wits, never holding a job for long. In the military service they display a total incapacity to accept discipline and invariably are dishonorably discharged or imprisoned for their crimes. They are completely irresponsible, untrustworthy, and undependable. They never learn by experience. In spite of the type of behavior described, they appear never to display any guilt feelings. Psychiatrists know these people well. They could imagine no worse fate than being condemned to live in a world or nation peopled entirely by such persons. It is hardly likely that psychiatrists would help to add to the population additional persons who are not subject to the controlling and regulating action of conscience and the sense of guilt. Yet, one of the most common charges levelled against psychiatrists is that they encourage moral irresponsibility by seeking to relieve their patients of their guilt feelings.

From what has been said thus far I hope it is apparent that psychiatrists do try to relieve their patients of guilt feelings, but only of their unconscious guilt feelings. It is these which are responsible for many of the symptoms of mental disorder. To permit them continued existence when relief is possible would be inhuman. By helping the patient raise to the level of consciousness the repressed, unconscious wishes and phantasies which are largely responsible for the neurosis or delinquency the psychiatrist enables the patient to subject these wishes and phantasies to the control of his adult personality. Whenever conduct is determined predominantly by conscious psychologic forces it can respond to moral and spiritual exhortation, to instruction, to a system of rewards and punishment. The person whose conduct is responsive chiefly to conscious forces can learn by experience. He has, as it were, all the facts at his disposal and he can guide his behavior with the intelligence and judgment of an adult.

On the other hand, when conduct is largely dependent on uncon-

scious forces it is blind, unreasoning, rigid, unalterable, and repetitive. It is not subject to the influence of reason or of moral and spiritual forces.

Psychiatrists do not, as has been alleged, say to their patients, in effect, "Go ahead and sin some more since you are not really responsible for your behavior. It's the fault of your unconscious and you can't control that." Psychiatrists do, in effect, say to their patients: "There are operating in your unconscious forces which have largely determined this behavior which has led you to seek psychiatric help. While you may not be fully responsible for what you have already done, you are responsible for learning why you had to do this. Armed with this knowledge, you will no longer need to repeat such foolish and painful behavior."

The motives of the psychiatrist have been misconstrued for another reason, too. The psychiatrist does not condemn either the patient or his behavior. Being a product of the same culture as his patients, the psychiatrist certainly has judgment values concerning such behavior. But he does not express them to his patient. His failure to condemn, however, has been misinterpreted to mean that he condones.

The reason for his failure to condemn is that the psychiatrist knows that if he begins to moralize in his dealings with his patient, the patient will immediately identify him — the psychiatrist — with significant authoritarian figures in his past figures whose moral authority the patient has already rejected. Both the psychiatrist and his treatment would be similarly rejected if the doctor were so naive as to attempt such a procedure.

Furthermore, the psychiatrist may safely assume that the patient has been subjected to a good deal of moralizing before he reached the psychiatrist. If moralizing alone were going to do any good it would already have been effective.

The goal of treatment of the psychiatrist is, as has been suggested in what has gone before, to make conscious what has been unconscious. He does this, in selected patients, by the technique of psychoanalysis. The patient explicitly agrees, in advance, to speak freely — without selection, reservation, or censorship — all of the

thoughts that come to his mind during the treatment period. At first, this is difficult — even impossible — for the patient to do. Gradually, he comes to recognize that he may do so without fear of condemnation or rejection by the psychiatrist. He becomes increasingly able to express wishes, fears, phantasies and feelings which he was never able to express before and of which, in some instances, he was unaware. He begins to see for the first time relationships between feelings and behavior that had previously been unknown to him. The psychiatrist comes to be identified in the patients' mind with important figures in his past, chiefly his father and mother. Under the influence of this identification, the patient transfers onto the psychiatrist feelings and reactions that applied in the past to these significant figures. Brought thus into the present, and in relation to a figure that now exists in the present (namely, the psychiatrist) the patient is able to re-live the emotionally significant actions and phantasies of his past. However, now he is able to bring to bear upon these spectres of the past the strength of his adult personality and to reach solutions more in keeping with his new-found strength. In essence, the patient has another opportunity, now as an adult, to learn that he can love his fellow-men without fear of punishment. For psychiatry has re-learned an old truth, that the great difficulty for man is not in getting others to love him but in enabling himself to love others.

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GUILT FEELINGS AND RELIGION

AUSTIN PHILIP GUILES

The subject "Guilt Feelings and Religion," should, I believe, be changed to read "Destructive Guilt Feelings and Religion." For I would suppose there is not a religious person who would hesitate to accept as highly valued in religious experience, such guilt as erring man feels in relation to holiness whether in the Creator, or in him whom the majority of Christians have come to call his Son, or, even to a limited degree, in the beauty of holiness some of us have experienced in an occasional man, woman, or child.

Another sort of constructive guilt feeling is more directly associated with conscience (i.e. one's own developed conscience), that undamaged sheath of the soul which men like Professor William Ernest Hocking and Dr. Richard C. Cabot placed at the growing edge of human nature.

Having reminded you then, of the high place in our Christianity for constructive feelings of guilt, let us now give our attention to guilt that destroys — destroys not only the personality of the individual but destroys the family and society as well.

Destructive guilt, along with its resolution, has been the central concern not only of our Hebrew-Christian religion through the centuries, but it has also become central in the labors of present day psychotherapists, and social or group psychologists. There are those of us who would reawaken the Christian Church to its former central concern for resolving destructive guilt. For it would appear that in very recent times more concern about this form of human misery has been manifested by secular workers than by those who labor in the name of Jesus Christ.

There is a major experiment going on at the moment in non-Thomist Christendom. That experiment, which is being pushed just now, is the attempt to contain a rising sense of detsructive guilt (apparently inseparable from the advanced self-consciousness and increased ego-content of modern man), and at the same time retain true communion (fellow to fellow relationship) with one's Creator and one's neighbor.

There are those who say the experiment is bound to fail, pointing as they do to the high suicide rate among Protestants, the high incidence of the psychoses and psychoneuroses, the increased divorce rate, broken homes and so on.

We do notice the absence of feeling tension between ourselves and those of our number who have isolated themselves in their individualistic advancements. As we think this over, we come to believe that these "advanced" persons are trying to live contrary to their very natures in thus cutting themselves off from effective human companionship. And we wonder how long they can endure the lack of the healthful correctives of feeling tension in social contacts.

We recognize the inevitability of growth and advancement for the protestant Christian. We admit the painful business of accomplishing responsible socialization each step of the way. But we Christian workers who would benefit by our study of Psychology without giving up our deep-rooted faith in Christian Revelation and Redemption, are not willing to admit that modern man has posed a problem in thus getting himself into a hateful state which is too much for our Christian faith and practice.

The clinical education and training emphasis, which most of us in psychology of religion subscribe to, has been directed, as I understand it, to these kinds of rough problems in living. In the presence of physical illness, family conflict or personal despair, we believe we participate in honest-to-goodness testing and operation of the Christian gospel on one of the frontiers of human joy and tragedy.

Whether we minister to the individual and family by the bedside (which by the way was the original meaning of the word clinical), or in the camp or on the battlefield, at the fireside in a person's home, or in the counseling room, in each instance we clinical workers are on our chosen frontier. We take our job sufficiently seriously, and we observe the controls and exercise the persistence in our labors characteristic of a clinical situation. Almighty God as we have come to know our Creator through Jesus Christ does the rest.

May I cite this illustration of what I believe we clinical workers have been trying to do.

In the *Atlantic* for September 1948, J. J. Rowlands has an article called "Cameras on Hudson Bay." On Hayes Island near the mouth of Moose River the original Moose Factory Post was built about two hundred seventy-five years ago. Down the road a bit from the store, just beyond the headquarters of the Royal Canadian Mounted Police is the small church, its red steeple askew from a spring flood many years ago. From an ice jam the Moose River had overflowed the Island and the church rose from its foundations and headed for the open sea! When at last it was restored to its proper place, large holes were bored in the floor so that it would fill rather than float in any future flood.

Those of us in clinical education and training who have chosen to deal with this flood of destructive guilt (and its contributory streams of fear and hostility), in our more effective moments believe we are being used by our Creator to bore a few of the holes in the bottom of Protestantism which will assure the Church of Christ continued location on her original foundations. Not that destructive guilt should fill the church but that guilt becomes goodness as it enters in, provided the Christian Church keeps to its original foundation!

In this rather lengthy introduction I have attempted to make these statements:

a) Destructive guilt appears to have pinned many people to the ground in our irreligious culture. The psychoneurotic may think he is pinned to a cross, rather he is pinned to his own earthiness.

b) Destructive guilt has been the major concern of thinkers and practical workers in our Hebrew-Christian tradition, and it is now a concern if not the concern of all modern psychotherapies.

c) The outstanding crucial experiment of advanced Protestant Christianity, at the moment, is the individual's attempt to attain a high degree of self-consciousness and ego-reality and at the same time preserve the oneness with God and one's neighbor characteristic of the Kingdom of God membership as presented and demonstrated by Jesus. And

d) Clinical education and training is a venture with The Gospel of Jesus Christ onto one of the frontiers of evil which destroys, namely,

destructive guilt manifesting itself in personal and family crises and distress.

I shall now direct your attention first to the fact that guilt as evil, appears in many aspects of life experience; next I shall report briefly on a study I made of the prevalence of destructive guilt in privileged Protestants of advanced educational opportunity; and finally I shall say what I have to say about the Founder of our Christian faith, his dealings with destructive guilt in others, and the implications from his life and work for me as a Protestant clinical worker. (It should be clear that whenever I use the word "clinical" I mean a human relation situation in which "controls" can be relied upon, for purposes of study, interpretation and constructive life-building or service. These controls we find in the hospital ward or sick room; in all chaplaincy posts whether chaplain to the beggar or chaplain to the king; and we find them in the counseling room.)

I

I believe that Alfred North Whitehead in *Adventures of Ideas* rightly spoke when he said that the correct definition of evil is the actuality in any experience in which destruction is the dominant fact.

Illustrations of this might be: The artist who swashes his creation in a moment of exhaustion; or the wife or husband who rushes into a destructive step in handling unavoidable feelings of hostility which arise in the welding processes in marriage.

Suggestions for the table on page 28 about evil in various aspects of human experience, come from my professor of seminary days, Robert E. Hume.

Some may question the value of this kind of overall mapping out of human experience. Nevertheless, if the Devil thought it of some value to take Jesus up to a high place in order to show him all the kingdoms of the world, it may not be amiss for us, as humble followers of our Master, to take this glance at what lies within the kingdom of evils in human personality. We would do well, however, to bear in mind this wise saying:

> "The success of language in conveying information is vastly overrated — especially in learned circles."

TABLE I

AREAS OF PERSONALITY AND THEIR CONDITIONS

The Personality Area	Destructive Element Predominant	Constructive Element Predominant
1. Physical processes	1. Psychosomatic suffering	1. Physical health
2. Intellectual activity	2. Non learnedness	2. Growth in knowledge
3. Metaphysical development	3. Non emergence of self	3. Advance in ego-reality
4. Emotional state	4. Anxieties (extreme)	4. Peace and serenity
5. Volitional expression	5. Non-will, negative will	5. Initiative, action
6. Social manifestations	6. Inconsiderateness, injustice	6. Respect for personality
7. Legal relationships	7. Criminal behavior	7. Social consideration and respect for law
8. Aesthetic experience	8. Ugliness	8. Beauty
9. Ceremonial behavior	9. Impropriety	9. Respect for custom
10. Moral motivation or response	10. Dishonesty, impurity in motive	10. Sound morality
11. Religious sensitivity	11. Unholiness, the displacement of God	11. Reverence for the HOLY
12. Spiritual transcendencies	12. Excessive narcism	12. Sound affection for others
13. Economic participation	13. Irresponsibility and non-valuing personality	13. Responsible participation in business and handling of money power
14. Erotic living	14. Lust, perversion	14. Responsible socialization of eros

II

A few years ago I became interested in destructive feelings of guilt which appeared to be prevalent among professing Christians. It may be I was, and still am, on the naive or simple minded side of Christian faith and order, life and work. But I was stumped then, and still am, by what Christian believers — reared in Christian families, baptized in Christian Churches — mean when they say they have accepted Jesus Christ as their Savior. Although they sing "the burden of my heart rolled away" or some similar words of a camp meeting jingle, the burden had not really rolled away at all.

Although I suspect the venerable John Bunyan of a liberal amount of English conceit, he did say, after a long work-out in the midst of his wilderness (which we today would call a full-blown Compulsion neurosis):

"My sins are like the Head of Goliath in My Hand."

Not so Christian after Christian whom I observed.

As I began my study of this destructive guilt I determined to limit myself to the attempt to find out what was actually there. And it occured to me that theological students about to graduate from our top-grade seminaries would be good subjects for such a study. For, I reasoned, if this privileged group, coming from our best Christian families, having had four years in our colleges and at least two years in seminaries like Hartford, Yale, Union, and Chicago, they are carrying within their lives destructive guilt feelings to a marked degree, then we may be relatively sure that the rank and file of Christians of comparable educational and personality development level might well be in a similar predicament.

So I interviewed forty co-operative theological school seniors from seven of our leading divinity schools, organized the facts elicited under suitable headings, and sent a copy to each student for additions or corrections.

Here are some of the indications of feelings of destructive guilt which were reported by 40 students. (Nine of these were Methodists, sixteen Congregationalists, nine Presbyterians, three Baptists; and one each — Dutch Reformed, Lutheran and Society of Friends).

Table II

THE FACTS POINTING TO CONDEMNATION OF SELF

	Number of Mentions
Marked desire for approval	36
Marked depressions (mourning, loss, dread, etc.)	16
Marked suspiciousness	7
Easily Conscience stricken	12
Over-conscientiousness	11
Blame and self-disparagement	18
Extreme worry and anxiety, tenseness	28
Overly cautious	6
Self-doubt	25
Concern about being a failure	14
Fear as to security	20
Always self-sacrificing	8
Striving to prove self-adequate	19
Pretended superiority	8
Inferiority feelings	27
Envied poise of others	10
Impulsions to work, impelled toward religion	9
Contemplated suicide, thought he should kill himself	8
Thought he was being discriminated against	5
Ashamed about masturbation (shame for "sex lapses")	35
Admitted and was apologetic for homosexual tendencies	6
Feelings of inferiority about work	9
Condemns self for excessive fondling of girls	20
Believed guilt showed on his face	6
Need for quick justification of self	13
Inability to make decisions	7
Believed he was "yellow" (coward)	7
Believed he was under obligation to God	6
Has intense desire to excel	13
Condemns his own irregularity of devotions	13

Not exactly a picture of the peace that passeth understanding.

In fact, these prospective Christian leaders, future occupants of the Christian pulpits in our communities, might well join in the Lamentations of the Biblical writer (chap. 1:14)

"He singled out my sins
Then twisted them together,
And bound them as a yoke upon my neck
Till I am worn;
The Lord has consigned me to a foe
Whom I cannot understand."

Those of you who have been students in courses with me at Andover Newton may gather from this picture, which I so clearly saw a few years ago, the answer as to why I have concentrated such energies and abilities as I have on work with individual students in an attempt to make possible in clinical situations the release from destructive guilt (along with its reaction formations:—vague fears and unbridled hostilities).

III

In my healing work with people suffering from destructive guilt, I must state in all honesty that I come to the person or family under the controls of a clinical situation with these very definite views:

First: I believe that the creative love of God is adequate in the presence of the most destructive forms of guilt in persons or groups, if the condition can be dealt with before it is too far advanced.

Secondly: By means of the advent, life, work and continued life of Jesus Christ, and the effect of God's reach through him to us, I believe that you or I can be made adequate to deal with destructive guilt in persons and families, and, through repeated encounters with evil in this form, find it, suddenly or gradually, to have become displaced by living which is predominantly constructive.

Now as regards the placing or location of the parishioner or family in the clinical situation: Persons and families are at various levels of personality development or emergence of responsible individuality. Therefore: (1) There will be those who will have attained to but a limited degree of ego-reality or emergence of self-consciousness. (Comparable to the preadolescent child living under a family

idealogy with its rules and regulations amidst sound family solidarity). Here the Latin type of philosophical rationalism in theology and legalism in moral behavior will be appropriate. (2) There will be those who will be prideful to a marked degree because of their new found freedom and their astonishment at their facility with ideas and their effectuality in creative processes. We see here that stage of development in persons in which the ego comes into its own, in which many objects of veneration are given up, and the "I am" of the creature threatens to displace altogether the "I am" of the Creator. In this phase psychological rationalizations are ripe so far as theology or philosophy of life are concerned, and various degrees of humanism are noted. These range all the way from outright identification with the secular, employing strict scientific methods, to the complete acceptance of divine immanence, men who consider themselves well imbued with the Godhead, veritable potential giants of the earth.

Finally, to oversimplify, there will be those with whom one works or builds clinically, those who have become humbled into the acceptance of the paradoxical in everything creative whether human or divine. Poetry and art as well as science have their places in their experience, thought and language. The non-reasonableness of renewal and redemption will have ceased to be a stumbling block to them. They see creation going on not only in recorded life, and experience in Holy Scripture, in the reborn Christian here and there, but also in embryology and in all good art.

In dealing with destructive guilt in persons of my kind of Protestant Christianity, my understanding of the doctrine of the Atonement is of prime importance. For let us remember that there are the roots of at least five doctrines of the Atonement in the New Testament alone.

Shailer Mathews in *The Atonement and the Social Process* lets us see how simple it all is when we over-humanize it.

Horace Bushnell in *The Vicarious Sacrifice* gives us the full benefit of the job psychology can do when it really gets going and applies itself to this mystery of all mysteries. (And it's hard to find a more neat and plausible and positively correctioned piece of work

if you apply it to the old "stick-in-the-mud" ungodlike and "un-human-nature-like" Latin orthodoxy of Anselm or Aquinas).

Gustaf Aulen in *Christus Victor* oversimplifies things for us in his designations of the classical idea, and the Latin and subjective types of the Doctrine.

H. Wheeler Robinson in *Redemption* would correct Aulen's simplification and give us an enlightened Oxford professor's impressions of what the Cross must be like. And he does a good job at it.

Fisher, Knudsen and Robert Franks all give us good historical sketches of the Doctrine. For us it just confuses things to talk about ransom payments to the Devil or to God. Propitiation and expiation leave me cold, although I can see their concepts may have been useful in a former day. Retribution and punishment also have been left behind. For even loving and generous human parents would not give their children a stone if they asked for bread. They would have nothing to do with this kind of punishment in their dealings with their children. Sacrifice is an Old Testament word. Even vicarious sacrifice has in it too much self-consciousness and ego-content to be worthy of Jesus of Nazareth (even if we confine our understanding of him merely to his loftiness as a man). The boys who gave their lives for each other (or for you and me) on any of the battlefields of history, took no thought as to what they should say or what they should do. "It was given unto them at that time what they should say or what they should do," precisely as Jesus promised a similar experience to his disciples when they should stand before magistrates, persecutors, and the "framers-up" of that day and time long ago.

There are men and women in the Christian Church, and nominally outside of it, who give their life blood, their life energy, their wisdom, knowledge and skills, who give up without a second thought satisfactions of wants they have spent years planning to bring about, who give their very lives in thousands of ways "that others may have life and have it more abundantly." And they do it all in the day's work. They would have none of our theological talk about sacrifice, vicarious or otherwise.

Why then, we ask, have philosophers, theologians and now more recently, psychologists, made such a tangled web of it all? One

guess is as good as another. And after all, this doesn't too greatly trouble the worker in clinical religion.

If patients and parishioners with whom we work at the bedside, in the army, navy, or airforce chaplaincy, at the fireside in people's homes, or in clinical settings in our counseling rooms, are not released from this destructive guilt, it is mainly because we have not had destructive guilt shaken out of us ourselves.

Jesus was baptized, and make no mistake about it. The experience among other things affected his senses of touch, sight and hearing!

Jesus cried out in those wildernesses in which he wandered, not knowing whether to take hold of life by this lever or that one!

Jesus began breathing and eating after that shaking up which God gave him and he continued to breath and eat and drink — doing this with the Toms, Dicks and Harrys, with the Marys and Marthas as well as the Mary Magdalenes, and with the long headed mother of James and John as well as a few of even the more select ladies and gentlemen of the day, who thought they saw something of what he saw, felt what he felt, and heard what it was his privilege to hear.

Jesus continued giving his life in living; he did so, that is, until he was called upon to give his life in death.

Rebirth — removal of destructive guilt — is a legitimate Christian expectation for Protestant Christians. Gospel accounts witness to it. Early followers of the way come to know it though they couldn't explain it. Said one of them: "All I know is that whereas I was blind, now I see." There are Christians around us here and there among our acquaintances who work, play, love and worship, eat, sleep, and rise again, quite free from this "worm that never dieth." But there are those individuals who are resentful, fearful, decrepit with guilt, bored, repetitive and fatigued, unfortunates who know no peace for they can know no surprise, no intensity of feeling in person to person relationships. So long as they are in this group of evil they cannot know that blessedness which has been called "the intuition of permanence," that more than hope which is characteristic of the Christian reborn.

If one has come to that purity of motive and thorough-going honesty characteristic of this rebirth experience, there is only one outstanding method for him in all Christian psychotherapy. And that is, keep the pathway well-worn between the self and others. This means that the minister will keep his pastoral contacts inviolate. Given this kingdom of heaven condition, and this faithfulness in procedure, there in the name of Jesus Christ, people are bound to get well. For it is still true that "at the name of Jesus every knee shall bow." Another Scriptural statement says in effect:

"There is no other 'name' under heaven by which mankind can be saved." "Name" here means the quality of living which was in Jesus Christ (and which to an amazing degree can express itself in human relations).

We must do what we can to prevent this from becoming ecclesiastical or institutionalized.

To such an end I trust is clinical education and training in the exercise of the Christian gospel directed.

The gist of this paper, then, is this:

Feelings of destructive guilt in persons and families can disappear through our usefulness, when required conditions are fulfilled in person to person relationships, after the manner of the person and work of Jesus Christ of the gospels.

PART TWO

The Southworth Lecture

THE SOUTHWORTH LECTURESHIP

The Southworth Lectureship on Congregational Polity was established on October 1, 1866, by Edward Southworth of West Springfield, Massachusetts and Wells Southworth of New Haven, Connecticut. The first lecture was given by Dr. Leonard Bacon of Yale University, and the most recent by Dr. Charles C. Merrill. The lecturers in the past have delt primarily with free church polity, yet when Dr. Daniel Evans, late Abbot Professor of Christian Theology, delivered the Southworth Lecture he spoke on the Christian ministry as exemplified in George A. Gordon, minister of the Old South Church in Boston.

It is more than fitting that the present Southworth Lecturer Dr. Austin Philip Guiles deal with an important aspect of ministerial training — "Clinical Education And Training."

VAUGHAN DABNEY

Andover Newton Theological School

September 19, 1951

CLINICAL EDUCATION AND TRAINING

Austin Philip Guiles

John F. Fulton in his biography of the eminent brain surgeon Harvey Cushing includes this excerpt from Dr. Cushing's private papers. The reference is to the XIIIth International Medical Congress held in Paris August 2nd to 9th in the year 1900.

> "Late one afternoon three of the congressionists, A. J. Ochsner, W. J. Mayo and myself, thoroughly wearied and fed up with listening to a succession of papers presented in polyglot tongues we could ill understand, sat gloomily on a stone balustrade of the Pont d'Alexandre overlooking the Seine. If I am not mistaken, the idea (of the Society of Clinical Surgery) was conceived during the course of our conversation that mid-summer afternoon." [1]

According to Fulton, this experience of Cushing at the congress proved the incentive for the formation of one of the most stimulating and prolific surgical organizations that we have had in the United States. To be sure, clinical education and training of protestant ministers did not grow out of boredom, on the part of a few practicing pastors or theological students attending some ecumenical or denominational conference. Neither does clinical education and training trace its origin to the need of additional courses in seminary curricula. For, since early in the present century, no theological student has been at a loss for a variety of courses. Variety, in very fact, has been the key note of American Theological School catalogues. The original five branches in theological education — Bible, theology, church history, homiletics and missions — have since 1915 flourished like the green bay tree.

In my last year as a student in seminary in 1924-25, I counted in the neighborhood of 54 courses from which the student was privileged to choose during his six semesters of seminary opportunities. It seems almost as though theological educators at that time had appropriated Chesterton's philosophy on the game of golf. "Anything worth doing

at all," said he, "is worth doing badly." [2] No, it certainly was not the need for more seminary courses which brought clinical education and training into existence.

The reason why this form of education and training took root and thrived appears to be this. From 1926 to 1928 a few seminary graduates discovered that college and theological school had taught them next to nothing about people. Just at this time Dr. Richard C. Cabot was giving a lecture in various seminaries. Formerly chief of the medical service at the Massachusetts General Hospital and professor at Harvard Medical School, founder of Medical Social Work, Dr. Cabot was at that time Professor of Social Ethics at Harvard University. He called his seminary lecture "A Clinical Year for the Clergy." [3] The Newton Theological Institution was among the seminaries in which this lecture was delivered. It was at Newton, more than at any other theological school, that the seeds fell on good ground. Dr. Cabot highlighted the old saying, that "the proper study of man is man," and this he held could be carried on at no better advantage than with patients on the hospital ward. This made sense to more and more of us listeners. We went over this lecture again when it appeared in the *Survey Graphic*. And there were those of us who risked denominational disapproval, as we chose to put in a year or two after seminary in such training centers as were open to us, instead of going directly into the preaching parish ministry.

Exercises of the Christian Gospel in personal, family and group contacts — together with record-keeping and seminar discussions about our failures and few successes -— may not seem to some to contain much that is venturesome. Some may think this kind of ministry exceedingly tame in these days of economic and ideological warfare. However that may be, we in clinical pastoral training lay no claim to special significance, size, or importance. We do know that we are on some kind of a frontier, that the unexpected is always happening, and God and His Holy Family are there. It is our belief that if we are faithful in small affairs, it may be the Creator's intention to use us in ways more mighty and of more consequence. For what is of greater consequence than the human soul? Our Lord considered it more priceless to a man than to gain the whole world.

So it has been, and still is, that those interested in clinical education and training want to know more of what Jesus the Son of Man knew about people. It has been our belief that we might find this out where His Body is still being broken midst human suffering and mistakes. This we are doing by means of participation, observation, record-keeping, creative discussion with other would-be carriers of Christ, and the trying again which is characteristic of all attempts to increase in wisdom, stature, and in favor with God and man.

One morning at the Massachusetts General Hospital more than 20 years ago, Dr. James Ayer, a prominent neurologist and psychiatrist at the nerve room of the out-patient department, puzzled me by something he said. He had been told I was a minister who had studied mental patients for two years past, and now wished to study incipient stages of these illnesses if may be, in the out-patient psychiatric clinic. He said to me: "It is of interest to see that now fifty years after young doctors began coming to clinics to learn how to minister to people's bodily ills, the clergy are beginning to come to learn to minister to people's souls." How was I to understand this remark? Was I to stand by once again while the church and its ministry were being ridiculed for being way behind the times? Was I being told that the medical profession had been studying and teaching clinically about people's bodies for 50 years past, whereas we ministers who serve souls, infinitely more complicated, were only beginning to admit that such art and skill require a certain amount of hard-won understanding which comes with guided practice?

I concluded that Dr. Ayer was a kindly man, and, like most professional people who carry the loads of our communities, that he was just saying he was glad that the clergy was taking conscious steps to prepare, while yet in student days, for responsibilities sure to come to them later. Before he continued on his way to his office he said: "My father was a professor at Harvard Medical School. I was reading his journal the other night and I came across an entry dated around 1875 which ran something like this, 'The Faculty has now begun to require that a student before graduation put in some clinical training in a hospital.' "

Had faculty members of Andover Newton been keeping private

journals, according to the old New England custom, we would likely find an entry in one of them of recent years which would almost duplicate, with respect to a theological school, what Dr. Ayer's father had written of Medical School education and training. May I read you an excerpt from a 1940 copy of *The New England Journal of Medicine,* as quoted by John F. Fulton, in which David Cheever refers to the curriculum of the Harvard Medical School of 75 years ago.

"Prior to President Eliot (1869) Harvard Medical School was essentially a proprietary school with a curriculum of four months of lectures during each two years. In addition to exactly the same lectures in succeeding years, the students were required to spend their additional eight months of each year and one succeeding year, in an apprenticeship to some acceptable practitioner, or indeed in one of the very few available house officer posts at the Massachusetts General Hospital or in the recently established Boston City Hospital. It was only necessary for the student to pass perfunctory examinations in five of the nine lecture courses in order to obtain his degree. President Eliot changed all this, much to the consternation of the faculty, and especially Henry Jacob Bigelow the professor of surgery. When President Eliot, who had taken to attending meetings of the medical faculty, was asked why all this change was necessary, he made his famous retort, 'I can tell Dr. Bigelow the reason. We have a new president.' " [4]

The appearance of a department of psychology and clinical training at Andover Newton was not because of a new president. Although I am confident this development would not have taken place at the time it did, if President Herrick and Dean Dabney had not been men of vision.

Dean Liston Pope in his article in *The Pulpit* titled "Our Stagnated Preacher Training," [5] fails to mention clinical education and training as one of the creative ideas which has appeared in theological education in the United States in the last 30 years. This is as it should be. For from the beginning of clinical education and training at Andover Newton in 1931, we have guarded against becoming a fad, or a movement, or even just an idea. We have always viewed clinical education and training as a necessary supporting activity, to an already overcrowded curriculum. We started with no written materials,

worked out methods of teaching and training as we went along, and have managed to supply clinical training since 1931, for certain students of Yale Divinity School, Harvard, Boston University, Hartford and other seminaries. Results have caused us to believe that contributions of importance to Christian theology are going to come, in the course of time, from laboratory methods we are helping to perfect, and from research in clinical records of visits and interviews which have been accumulating.

In no sense then have we been a new movement in theological education. Rather, in so far as clinical education and training has been recognized by The American Association of Theological Schools of the United States and Canada, this recognition has come about because it has been accepted as an aid and implementation to courses in the seminary which teach of God and man.

The fields of psychology, anthropology and the social sciences are among our resources, in so far as they assist us to a better understanding of human nature, the building material with which parish ministers will always work. But never in our most studious moments would we have psychology become basic to the disciplines of the theological school, as would the recent Harvard Study suggest it as being fundamental to the disciplines of the university.[6] For our orientation is primarily to The Scriptures and to Christian theology.

I have presented here a partial answer to the question, How did clinical education and training come to be? For the rest of this story I refer you to the Andover Newton Bulletin of December 1947 (Vol. XL. No. 1).

II

We turn now to our second question: What has been the development of clinical training at Andover Newton?

Although the Newton Theological Institution had sent students to mental hospitals for summer clinical study and training, clinical pastoral training began at Andover Newton in the fall of 1931. It took the form of a field trip course in which students were taken by automobile to state and private hospitals and such related institutions as Tewksbury Infirmary and Norfolk Prison. From that beginning

course, has grown our department of psychology and clinical training.

In recent years, through our *Andover Newton Psychological Test* for candidates for the Christian Ministry, we have extended our interest into the colleges to pastors yet unborn, so to speak. Professor John Milton Billinsky, who did most of the work on the preparation of this test, has promoted its use in an increasing number of seminaries.

We wonder at the manifoldness of the ways in which he serves his fellowman. Notices in our catalogue of his courses at The Boston City Hospital, and those here at the School, give us but a limited impression of his effectiveness as a clinical chaplain, teacher, and counselor to students.

Christian theology is studied with students in our department, not only in person to person ministry on the hospital wards, but also in connection with work with individuals, which students carry on in field work positions, especially in relation to emotional problems reflecting deep-lying sin in abnormal fears, disguised guilt and repressed hostility.

Problems in the philosophy and psychology of religion are studied in actual persons with whom students and teachers are working: In our studies of the use of the Gospels and prayer, the two honored instruments of the pastor's work, we do not stress scholarship so much as we do creative effort. We do rely on what New Testament scholarship we possess, as well as information we find in reference works. And we count upon Professor Paul S. Minear and his associates for counsel. But we view our industry here in terms of art production, as we try to make accessible to our parishioners what lies in and back of the incidents in human relations recorded in the Gospels. For we are determined, in so far as we can, to "be the Book" to persons and families we serve, rather than to pass out to them copies of portions of Scripture or religious tracts. And we would pray our prayers right there with the person or family at the moment, rather than rely on a prayer book regardless of how superior in beauty and dignity the prayers in the book may be.

Permit me now to give you some illustrations of the use of secular knowledge in clinical religion. Suppose you are ministering to a uni-

versity trained man or woman who has had more than his or her share of life's tragedies, and has come to the one conclusion that life in this kind of a world isn't worth the effort. Perhaps this man or woman has been reading the existentialists in French literature who had their vogue from 1943 to 1947. These writers "born around the turn of the century, many of them airmen in the Spanish civil war, the second world war, or engaged in underground activities in their own country," are all obsessed by what they say is "the absurdity of the universe." The best things about them have been "their emphasis upon lucidity (being Frenchmen), their Pascalian sense of tragedy, and their Bergsonian grasp upon the concrete." Without question these writers have known "the dark and the cold," but they became so filled with "Nietzsche's anguish, and Heidigger's metaphysics," writes Henri Peyre, "that even the question of what drink they should take before dinner in order to forget the nauseating absurdity of man's fate, threw them into abstruse ontological and epistemological disquisitions." [7]

If you are a pastor who has read some of the novels or plays of Albert Camus or Sartre, and know something of the institutions of the French people, you may be in position to talk the language of your parishioner.

"Why should I have to know French literature in order to proclaim the Gospel to lost souls" you may ask. "Because," I answer, "you'll never be allowed to get very close to your pessimistic parishioner, if you do not know at least a little of what he knows or thinks he knows." The proclaiming of Christ's Gospel is indeed demanding in these days of widespread opportunities in education, and improved communications.

Or, take a person who requires that you know something of modern science before he will open the door. For Christ still stands at the door and knocks by means of you and me.

If I had known, for instance, as regards mathematics, that around 1910 to 1913, Alfred North Whitehead and Bertrand Russell worked out a new system of mathematical logic called "Principia Mathematica," if I had understood that they undertook to "create a new syntax of mathematical logic with ideograms as vocabulary," that they proceeded

"to apply it to solve questions regarding the foundations of mathematics," and that they endeavored "to explain paradoxes arising from the defects of ordinary language" [8] — if I had known just this much, about that important work of Whitehead and Russell, I might have succeeded a few months ago in being of use to a university professor of Mathematics and his family. For in this kind of pastoral work you don't have to know all there is to be known about a subject, in order to ask an intelligent question which may start your parishioner talking. This professor's 18 year old daughter and 20 year old son were literally "painting the town red," and not without motivations originating in their father's disposition and family behavior.

Suppose you were ministering to a family which professionally, or because of their hobby, have a marked interest in the origin or structure of the earth. A parish by the sea, where there is an experimental station in oceanography, would be sure to include whole families whose language would have much to do with rocks and rock formations. Did you know that only in recent decades have people with these interests been presented with their clock: the radioactivity of rocks. Now geologists know that the oldest pre-Cambrian rocks yet examined (not the oldest in the earth) were crystallized about two billion years ago, and that one-half billion years ago, in the age of the earliest Cambrian strata, there were evidences in abundance of life on earth in the form of specific organisms. [9]

Even if you knew no more than this, a conversation might begin which otherwise could leave you and your parishioner fumbling for contacts.

Suppose the person whom you would serve is interested in genetics. And who isn't to some degree? For the beginnings of life, as well as birth itself, will ever hold the human mind in awe before such mysteries. Did you know that in 1933 and 1934, through the study of the salivary gland chromosomes of the water midge, it was found that disks on these chromosomes could be studied, which corresponded to genes; and that thus was the gene finally given a specific location a tangible existence. No longer was it just an abstract unit of heredity.

C. D. Darlington of England has recently speculated on the kinship between viruses, genes, and plasmagenes, which appear to be

virus-like particles in the part of the cell outside the nucleus. He suggests that there may be other particles intermediate between viruses, genes, and plasmagenes; and that cancer may be initiated by a mutation which transforms a plasmagene into a particle of cancer virus with the power to change normal body cells into cancerous cells. "So probably," he writes, "a gene is a single complex molecule possessing the ability to reproduce itself. And since self-reproduction, many biologists say, is the basic property that distinguishes living from non-living matter, the gene is life at its fundamental level." The basic unit of life! What do we pastors know about it?

H. J. Muller of Indiana University has estimated that "the egg cells from which the 2,200 millions of human beings now on earth developed, would about fit into a one-gallon pitcher, and the 2,200 million spermatozoa that fertilized these egg cells, would occupy the volume of an aspirin tablet. Within these cells, the genes, (the bits of matter that account for the heredity of the entire human race altogether) would make a small thimble-full." Says he, "The powers of this heredity substance are prodigious!" [10]

Some of you may say to all this: "We do not need modern science to minister to the soul of man. For who is a university professor beside Our Lord and Master Jesus Christ? Or who for instance, is the Astronomer Harlow Shapley as compared to the psalmist who sang:

> 'When I consider the heavens, the work of thy fingers,
> the moon and the stars which thou has ordained?' "

An answer I am suggesting here is this. If you are to get within sounding distance of many human souls these days, to whom you would sing the psalms, or "tell the old, old story of Jesus and His Love," you may have to begin with a study of the languages these people understand.

"Does clinical education and training," you ask, "propose to instruct the theological student in modern science?" "No," we would answer. But as I have intimated, we do encourage him to read up on the subjects his parishioner is interested in, in addition to informing himself on the latest word from medical authorities about that parishioner's form of illness, whether he happens to be a person with

chronic ideas, chronic behavior, or a sufferer from chronic disease."

We teachers or guides do often have occasion to remind the student that if he ventures out into the fields of secular knowledge farther than he explores the mind of Jesus Christ, he does so at peril not only to himself but to those whom he is ordained to serve. Also, with all his acquiring of learning, we encourage the student to avoid bibliolatry and self-consciousness in his manifestation of knowledge. A dear friend of this School, now on the Faculty of a sister seminary, persuaded his pious mother, who was firm in her belief that education destroys ones fervor and loyalty to the Christian Faith, to attend a service with him to hear a well-known liberal preacher. After the sermon on the way out of the church she said to him: "I wouldn't have thought he had any education at all." So we see it is possible for servants of The Faith, to use the instruments of their profession without offending even the most pious of God's children.

Man's deepest penetration of space by rocket was 250 miles by a "two-step machine," on February 24, 1949. Man's deepest penetration of his own inner life by conscious understanding, happened in the desert wastes of The Near East along about 33 A.D. There is certainly no substitute for the pastor's relationship to and study of Jesus. But here is an unfortunate fact. Clinical religion has taught us that we must use our same reality-testing abilities on scholars who would show us Jesus, that we use on parishioners who would hide from us their falseness and secret sins.

Unlike the expert in science who, according to President Conant in his book *On Understanding Science,* [11] can be accurate in his laboratory although quite unstable in his human relations, the interpreter of God to man, and of man to man, in our clinical branch of theological education, must be a man or woman of comparative development. No specialist who is a scholar in his field but a failure in his family can bring to the clinical teacher or student anything but a tentative word either about God or man. The well-rounded Christian, developed in one area as well as another, becomes the more authentic voice of The Almighty as He would attract our attention and speak to us. "Speak Lord for Thy servant heareth" is still good language midst our preoccupation with gadgets and our positions on the anxious

seat in this atomic world. But our Samuels must have acquired the freedom to test the facts, symptoms, symbols, metaphors, or ideas with which they deal, in relation to each other and with respect to the whole, and to live their results in their own lives, if God's voice is to be heard through them.

As to theology, we most certainly want our students to know their way around in Christian thought. But we do wish our theologians would now and then recall the saying of Goethe: "If I am to listen to another person's opinions they must be expressed in plain terms. There is quite enough that is problematical in my own mind."

In an obituary of the theologian J. K. Moseley, the printer gave the title of one of his books as "The IMPOSSIBILITY of God." The writer from whom I took this reference added: "it is really the theologians' fault for inventing such a word as IMPASSIBILITY of which none but they know the meaning." [12]

Seriously speaking, may we teachers in clinical education and training ask the theological scholars of our country why they have produced no distinctively American Theology? What theologian in the United States was born here, grew up amidst the free institutions of our society, and has studied and thought his way through expressions of our way of life in our art, music, literature, law and religion? What theologian has come through all this, and has forged the ideas and tools with which to participate with American graduate students in forming further a theology suitable to the nature of God, and the nature of the human being, as they can be understood in this our commonwealth among nations?

May I ask you, who in American theology compares to the American William James who, philosophers say, was not a philosopher, and psychologists say was not a psychologist, and yet who produced the one distinctly American teaching about life in the United States which we have, faulty though that be?

One does not have to go very far from Boston, or Atlanta, or Chicago, to come across the strengths which are still here in our native or assimilated people. Yet, who expresses these qualities of God and man in orderly form in a theology that can carry meaning to young

men and women who grow up here, and would serve their day and generation in the Christian Church?

When I was in Scotland in 1934 I was told by scholars there that the one original mind which the United States has produced in American theology was Jonathan Edwards, Senior. A year or two later one of our graduates, now a young theological teacher in the far West, went to study for his doctorate in a leading American university. He hoped to work out a theology for clinical religion, and he wished to take his start from Edwards' psychological contribution to the doctrine of the Atonement. This he was not permitted to do. I admit that a thesis entitled "A Theology for Clinical Religion" might sound strange if not bazaar to theologians' ears. And the appearance of such a title among the doctoral theses might not at present do credit to a great university. Rauschenbusch's *A Theology For a Social Gospel* [13] probably was equally unwelcome to the circumspect in the early days of our century.

What I have been saying in answer to our second question is this. In clinical education and training we primarily study people, not books. We try to learn something of the person's language. And we consult books and journals after we have encountered an idea, state, condition, or performance in a person or persons, which we must know more about.

Hadley Cantril the psychologist wrote: "The goal of psychology is to improve our understanding of experience and behavior." [14] And Kierkegaard, impatient at the static nature of most philosophers and the systematizations they produce, made this statement: "We live forward. We understand backward." [15]

Students and teachers in clinical education and training, we believe, must do both. The "living forward" into new experience we associate with the religious in our nature and training — gifts of God which not only urge us onward in missionary effort, but also enable us to stand in the evil day. The "understanding backward" we associate with psychology and the humanities.

III

I now propose to say something about the young pastor himself.

What are some of the results that we teachers and supervisors in clinical education and training, would hope to find in the finished product from a school like Andover Newton?

A few years ago one of our students included in his clinical notes an amusing incident which happened at the beginning of his second call on an elderly woman patient, on the wards of the Boston City Hospital.

Radiating health and good will this student approached the bed of the patient with confidence, determined to bring her some help and encouragement. "Your face looks bright and cheerful this morning," said he. "It's the same face that's been in constant use for the past 75 years," she answered, without the least sign of a change of expression.

Blessings for the young pastor are literally crammed into such awkward moments as this. For by means of unexpected situations and experiences are good pastors made. We have come to believe that of all workmen who become royal, because of the trials they undergo, or the princely associations in a spiritual sense which are theirs in Christ for the asking, pastors are the most privileged. Theirs is an aristocracy which is never to the Manor born. They arrive in that choice dwelling place, very much as did Abou Ben Adhem. In order for these young men to become reduced to their proper sizes, they are at first ignored; then are they allowed to cool their heels near God's doorways, midst their uncertainties as to whether they are out or in; and only after much testing and waiting does each one hear the heavenly invitation, "enter thou into the joy of Thy Lord." Then are their names written in The Book of Life, the only social register, I suppose, of which The Lord God takes much account.

"How do you train and mould an exceptional person into a man of good life and manners, according to the poet Spencer in his 'Faery Queen,'" asks Professor Osgood. "Not by reiteration of precept," he answers, "but by weaving mysterious influences about his mind; starting ideas; sensitizing his feelings; enlarging his capacities; awakening and directing his imagination; and opening his eyes to invisible realities. So through the influence of personalized justice, decency,

courtesy, self-control, love — move him to express himself not only with his lips but in his life." [16]

That our courses in clinical education and training provide the student with opportunities to respond to these directives for good manners and the good life in this day of push and pull, we believe with all our hearts.

I am aware of the fact that this high light in which I have been seeing the pastor is not shared too widely by unimaginative people in our parishes today. For the most part we belong to the low income group. And there are those who class us among the more despicable of the beggar monks of the past.

Alvin Johnson in a recent article in *The Yale Review,* "Party and Ideology in America," writes: "In Southern fields there is a weed much hated by the farmers. It is called a beggar weed because it thrives where the soil is poor, and it is charged with the impoverishment of the soil. A few farmers are coming to realize that the beggar weed is a leguminous plant, active in nitrogen fixation and is doing its best to redeem the soil." [17]

"Fixation" is the word which arrests our attention here. Who dares to have a fixation these days? Though your fixation be upon the Very Creator of the universes of the heavens or the atom, or on God's love for man in Jesus Christ, secular doctors of the soul warn you that you are not supposed to have a fixation. Who dares to have a "God The Father of Our Lord Jesus Christ" fixation, in this year of Our Lord? We hope we answer correctly when we say "the graduate of Andover Newton who discovered in human contacts in clinical training, if not in some similar manner, that there is no other name under heaven by which poor human soil can be redeemed."

But no pastor becomes Christ or God-fixated the baby-way a child becomes fastened to a love-object of his past. It takes constant and careful nurture to develop this condition in the depths of man, though it is a fact that the roots of the matter are in him.

Bliss Perry in his book *And Gladly Teach* tells of his walking to chapel with his father in the autumn of 1888 when they both were on

the faculty of Williams College. He was complaining about the interruption of the morning's work by their half-hour's compulsory chapel. He told his father "that the rigidly required service involved a costly expenditure of time, and that scholars like Momsen and Curtis were drawing ahead of their American rivals; for one reason, they saved that half-hour a day." His father's reply he thought was very fine. It was: "If you are turning a grindstone, every moment is precious; but if you are doing a man's work, the inspired moments are precious." [18]

Along with God-fixation and God cultivation in the pastor, must go that flexibility which comes with adapting himself, often in great darkness, to all kinds and conditions of man. And who says that orderliness of mind and thought is not most difficult to realize or regain as one emerges, every now and again, from the pitch and toss of human joy and woe? Not that pastors should "regard as sacred the disorder of their own minds," as someone has put it. Yet is it not true, as Nietzsche worded it: "Imagination," which parenthetically, is most surely one of the constituents of flexibility, "is nurtured in the midst of strife, tragedy and death, not in secluded quietude?" Said Michelet: "I grew up like a blade of grass between two paving stones." Van Wyck Brooks, from whom I took this quotation, added: "So did Thoreau, Emerson, Hawthorne, Emily Dickinson, Winslow Homer, Poe and Melville." [19]

Emerson wrote: "The things about a man which cause us to seek him out, were done in the dark and the cold." Each student must go-it-alone in his clinical experience. And darkness and cold are sure to be there, in such measure as each has it in him to endure. We have reason to believe that the young pastor's capacity for endurance will inevitably be increased through clinical work, if he is careful to walk hand in hand with the Master.

God-fixation, God-cultivation, the flexibility and endurance — which we know about through our Mediator in his Person and Work — these we hope will be there in the clinically trained graduate of Andover Newton.

In this paper I have told you something of how this supplementary kind of theological education and training came to be. I have given

an answer to the question: Of what does clinical education and training consist? And I have had something to say about our high estimate of the young men who have been responsive and faithful midst the opportunities we endeavor to provide.

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Andover Newton

Bulletin

Newton Centre, Massachusetts

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THE ANDOVER NEWTON BULLETIN

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FROM THE EDITOR

Alumni reactions to the October issue were, to say the least, varied. Some of the fan mail was very complimentary; on the other hand, the editor "caught it" from other friends because of omissions of names of some alumni. In self-defence, then, he asks that all who were critical on these grounds, will reread the first page of the October issue, which told how the news was collected and why there would be certain gaps. The important thing, however, is to make a promise that if there is an Alumni Issue in the fall or winter of '52, that it will contain **all** the news items regarding **all** alumni who will send in brief information about themselves by September 15. There is not time or money, however, to circularize you except in this general way.

JOHN H. SCAMMON

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A Message from The Hill

By President Herbert Gezork

As this Bulletin goes out to our alumni across this country and indeed across the world, and also to many of our friends, I should like to use the opportunity to tell all of you some things about the life of our School.

As of this writing we have 184 students, coming from 38 states and 10 foreign countries, from 105 universities and colleges and 21 theological seminaries. This shows a very wide range of background. Although the majority of our students are Baptists and Congregationalists, yet other denominations are represented too, and we rejoice in this ecumenicity which enriches our community.

It appears that Andover Newton has increasingly gained a good name among churches and religious leaders abroad, for we have an unusually high number of applications from students in various lands across the world. Alas, we can accept only a small number, for either they have no financial means of their own, or currency restrictions in their native lands prohibit them from bringing funds with them, and thus they are dependent upon financial aid received here. What wonderful service we could render in the training of future Protestant leaders in many countries of Europe, Asia, Africa, the Pacific Islands, and Latin America if our scholarship funds were more ample! I may mention here with appreciation that for the last few years our own students, through a big item in the annual Andover Newton Benevolence Fund drive, have made it possible for at least one student from abroad to attend our seminary.

Our faculty and administrative staff have been enlarged. The Rev. Nathanael M. Guptill, Andover Newton '43, has come to us from a highly successful pastorate in Portland, Maine, as our new Director of Field Work and Placement. Due to his indefatigable efforts and with the kind cooperation of many ministers in this area, 144 of our students are having field work positions; 42 of them serve as pastors, 15 as assistant pastors, 61 as youth workers, 8 as church school teachers, 12 as religious education directors. Four of them are doing institutional work under organizations such as the Y.M.C.A. and Heath Christian Center, and 2 do boys' work. Several of our faculty

members have given unstintingly of their time over many week ends and evenings in supervising and guiding our students in these tasks.

Our alumni will remember that they received a questionnaire from us at the beginning of this academic year, inquiring about their present positions and any possible desire of change. All of you will understand that we cannot and do not intend to establish a regular placement office, but that we simply try to assist state secretaries, district superintendents, and pulpit committees on the one side, and ministers on the other side, to find each other. We have had a very extensive correspondence during the first year of existence of this service, and we can happily report that we have been able to help a number of churches and alumni.

Mr. Paul R. Dunn left a lucrative position in insurance, at a big slash in his income, to become Assistant to the President and Director of Public Relations. One of the Boston newspapers wrote up his story under the headline "Executive Gives Up Successful Career for God." He has thrown himself into his new work with tremendous enthusiasm and a remarkable grasp of all that is involved.

Professor Roger Hazelton is having his sabbatical leave, and since he was granted a Fulbright Scholarship to do research on Pascal in France, he was given an additional semester's leave of absence, and is spending the year in Paris. In his absence the Rev. Samuel H. Miller, minister of the Old Cambridge Baptist Church, was invited to teach in the department of Theology. His contribution in the classroom and in the life of the School, even though only on a part-time basis, is meaning a great deal to every one of us. All who are in his classes are responding to his teaching with grateful enthusiasm. Thus we have invited him to serve as Adjunct Professor while continuing his ministry in his church, and to teach one course in the department of Theology each semester.

Mr. Walter J. Harrelson is teaching Old Testament with great success, while Dr. Berkeley, although officially retired, is still with us on the Hill offering electives and giving us a sense of continuity from the past to the future.

In the department of Religious Education, Mrs. Margaret M. Morton, an ordained minister of the Congregational Church, is teaching part-time and we hope to have her valuable contribution in that field continued in coming years.

The Rev. Roy M. Pearson, Andover Newton '38, minister of the Hancock Congregational Church in Lexington and one of the outstanding younger preachers of the country, is teaching a course in the department of Homiletics.

Our beloved Dean Dabney has completed twenty years of service to the School, and this occasion has been celebrated appropriately by faculty and alumni. All of us rejoice in the wonderful way in which the Dean has been able to carry the full load of his heavy duties during this year.

Our Fall Convocation was successful and well attended by many of our alumni and friends of this area. The lecturers were Dr. Paul Hutchinson, editor of **The Christian Century**; Dr. David A. MacLennan, Professor of Preaching, Yale Divinity School; and Dr. Erich Dinkler, Professor of New Testament, Yale Divinity School.

A final word should be said about our financial situation. It has become apparent during the past years that Andover Newton cannot continue to exist and do its work adequately on income from endowment. We are still operating in the black, and plan to continue to do so, but unless we succeed in opening up new sources of financial support we simply will not be able to undertake some of the tasks which are imperative for us. None of us working on this Hill can expect to have income with the same buying power as that of the faculty of a generation ago, but we must at least increase the salaries of our entire staff enough so that the severest hardships are removed. Therefore we are making at present a valiant effort to get the Baptist and Congregational churches of Massachusetts to write Andover Newton into their annual budgets. We are making headway, but not fast enough. We have still a long way to go before the churches of our constituency will learn what other denominations have been realizing all along: that they must support the training of their future ministers, or else they will not have any, or, what may be almost worse, only inadequately trained ones. We shall also, beginning next fall, enter into a campaign to raise three hundred thousand dollars within a year or eighteen months for our most pressing needs, and one million dollars over the next five to ten years. These are very modest goals in view of our needs, but it will take all our efforts to reach them. We also hope that Andover Newton alumni will support our seminary with their own regular annual contribu-

tions to the Living Endowment Fund. Our goal is 100% participation, however small many of the individual contributions will of necessity have to be.

You may hear more from us on these matters which are of such vital importance for the continued existence and usefulness of Andover Newton. In the meantime, we ask for your prayers that God may enable us to do this work which He has entrusted to us and to which we are committed with all we are and have.

The Free Churches and Their Theological Schools

By Walter J. Harrelson

Theological education, together with education in general, is facing some especially difficult days. And times of difficulty are always times for re-weighing of objectives and methods. What is the aim of theological education in the Free Church tradition? Do the Free Churches and the theological schools agree on this aim? What are the methods for the implementation of this aim? And do the Free Churches agree with the theological schools on these methods? Or to put the matter differently, what is the actual relationship between a theological school in the Free Church tradition and the local churches which comprise, however loosely, its "constituency"? Does each have a responsibility to the other? What responsibility?

The Christian Church commissions some of its members to be a theological faculty. This action may be official, semi-official, or unofficial, but no theological school is founded except as an institution of the Church. Its task is to prepare leaders of the Church, to acquaint them with Bible, history, theology, and to instruct them in presenting the message of the Church with truthfulness, clarity, and effectiveness. The theological school is thus chartered by the Church, whether this is done officially by some existing Church body, or whether it is done entirely unofficially. This marks the theo-

logical school off; it is different from a school of "religion"; it is not "objective" in the fullest sense, for it has a given, stated task at its very founding. It has a subject matter. And it has a special group which it is set apart to serve.

The relationship between the Church and the theological school is even more integral than this. For the message of the school can only be kept alive and refined in the framework of the Christian fellowship. It is not a subject matter which can can be divorced from the living, breathing, Gospel-declaring Church. The Risen Lord of the Bible can only be understood within the ranks of His adorers; the glorious days of the Christian Church can only be appreciated from a special historical standpoint within it; the true psychological picture of man can only be grasped from within the community which knows his creaturehood. This means that the theological school cannot live and function in isolation from the local Christian communities which it is set apart to serve. Outside the Church, it dies.

The same is true of the practical work of the theological school. This point has been pretty well established in recent years. Almost all theological students in this country are also filling some Church post. The work done in every department of the school curriculum is subjected to the acid test of practical application — and this is all to the good. But integral relationship between Church and school is even deeper than this; the school has only prepared a person for his or her Church task when this task has actually been undertaken in full, and when there continues to be the opportunity for give-and-take between faculty and students who are already in their places. Ideally, the Andover Newton Intern Program is designed to fill this need, and at this early stage there are hopeful indications that it is capable of doing so.

If both the message and the method which the school must teach are unteachable apart from the most active participation by the local churches, what does this imply for these local churches? The first implication would seem to be that each local church, just because it is a Church, has a responsibility to theological education. It must see that it is doing its share in the training of Christian leaders, since without the local church Christian leaders cannot adequately be trained. For some local churches this will mean one thing, for others another thing. But for all it will require some participation in the major task of theological education. And this is not be-

cause it might get an inadequately trained minister; it is rather because all ministers and teachers of all the Churches of Christ will necessarily be inferior apart from the active participation of all types of churches in their training.

Secondly, each church has to decide for itself exactly how it is to fulfill this responsibility. Some would want to take part in the training of interns. Others would provide minor teaching opportunities for theological students as they begin their training, recognizing that this teaching is an integral and indispensable part of their theological education. Others would support the theological school of their choice by regular financial contributions. Some churches are already doing their share, or even more than their share, in all these areas. Others may be making plans to increase their participation.

The most exciting thing about this way of seeing the interdependence of the theological school and the Church is the transforming possibility which it offers to both. We all know what a difference it makes in a church when the church is supporting a missionary in China or India. This same sort of thing would be happening to all churches, if they were taking their full share in the training of the Church's future ministers, educators, and missionaries. The student from the seminary who "is teaching our Church School class" would not simply be a "paid teacher"; he would be "the young man **we are helping to train for the ministry.**" The director of Christian education would be "learning from us as we learn from her."

And for the theological school what a difference this would make! It would still remain an academic institution, teaching many complicated and scientific matters in rigorous fashion. But the aim, the compelling focal point in every lecture hour and seminar would be, "What does this mean for the proclamation of God's Good News?" This would be so different from the question too often asked, "How can I get this into a good sermon?" Bible, theology, ethics, preaching would all be oriented, so to speak, toward missions, for the school would have no other aim than the re-telling of God's Good News and the relevance of this News for our day.

So we can see that once again man's need is God's opportunity. The special need for more financial support from local churches to the theological school's budget can be turned into the means for the creation of new life in local church and school! And this is an opportunity available in a unique way

to the Free Churches and their seminaries. The long tradition of devoted cooperation without interference by one into the affairs of the other has prepared the way for this next step. Andover Newton, in its new curriculum which is now in its fifth year, is affirming the soundness of this sort of dynamic relationship between Church and theological school. And the faculty herewith suggests to local churches and their ministers that they consider what this proposed plan of increased interdependence might mean in their community.

What Is the Center of Our School Life?

By Stig Svärd

Stig Svärd is a member of the third-year class at Andover Newton. His home is Sundbyberg, Sweden, where his father edits the national Baptist periodical, *Vecko-Posten*. Stig graciously accepted the invitation to write an article in the *Bulletin* which would reflect some of the interests and viewpoints of the students. — Ed.

What is the center of student life on the Hill? Several possible answers immediately suggest themselves.

Is it the Snackery? Someone who evidently thought so, suggested recently,

"Being in the Snackery from 10:30 to 12 every morning ought to be a curriculum requirement!"

The idea brought quick response from across the table,

"Sure, and I know I could pass that course with an A plus!"

Is this exaggeration? True. Yet a sizable block of student time and money is spent over doughnuts and coffee. Those who did not get up for breakfast and who just barely "made it" to early classes head toward Noyes right after chapel; and those who stay up late writing papers can be found there getting a bite at library closing time.

Yet, feeding late sleepers, refreshing late workers, and effectively draining the pocketbooks of all its customers, is not the most important thing about the Snackery. For it is also a true educational center.

Drop in there some day, and you will find eager New Testament scholars discussing the value of Form Criticism, and brilliant young theologians exchanging their views on the source of authority of the Bible, while the psychologists across the table object,

"Now, if you look at this in the light of depth psychology, you'll find . . . ."

Or you might find yourself in the midst of a general debate about the courses and the curriculum of the school, in the course of which the faculty could pick up some expert advice on how to run their courses. For who knows more about a course than the student who is taking it?

It all boils down to this: The snack bar is the place **par excellence** where the students' knowledge is pooled and their problems aired and shared. So it is making a powerful bid for the honor of being the center of student life on the Hill.

But some might claim that position for the Lounge in Noyes Hall, the room that has the School's best easy chairs. But no more than the snack bar is the lounge a place for loafers only. It is the scene of many of the organized student activities at Andover Newton.

Here most of the meetings of the Student Association are held. These sessions may not result in any decisive acts on international affairs, but nevertheless the influence of some of its decisions make themselves felt far beyond the seas. That has, for instance, been the case with the budgets of the recent benevolence drives, the last of which was adopted in the Lounge. For two years this budget has included a substantial amount for a scholarship fund for overseas students, one of whom was brought here in the fall of 1950. The benevolence appropriations have also included contributions to the International Christian University in Japan and many other institutions and organizations.

Many of the student committees center their activities here, too. Last week, for instance, the Social Action Committee under the leadership of John Klindt, a Junior, met here. The discussion covered a wide range of ideas and interests. Should the committee donate to the library subscriptions to a number of valuable periodicals which would not otherwise be available? Could the various classes be persuaded to include a work project in their spring retreats? And what about

street preaching, or a school mission in the slums of Boston? The discussion was lively and the enthusiasm great, in spite of the soft chairs . . . .

But those chairs, which see so much of the student's spare time and comparatively few of his class hours, once in a fortnight become the home of a serious study group. That is when the fourth-year interns return to the Hill to share their experiences and problems with each other and the professors. It is still something of an experiment, this fourth year program, the professors still maintain, since it is only the second year that it is in effect. But nevertheless the students give the course a high rating. Said one of the interns,

"I feel the professors have done an admirable job of gearing what they want us to get and what we suggest into one program. Twenty-five years from now we will all be better off for it, let alone what it is doing for our first year in the active pastorate."

Another one summarized,

"The fourth year program breaks a man into the field gradually, and helps him get through that aching loneliness for the Fellowship on the Hill. Second, it gives him an opportunity to share his problems and solutions with other students and the professors, at a time when they are so real and seemingly overpowering. Third, thesis work during this year, plus assignments, force one to begin regular studying in his parish — a valuable habit for later years."

Studying . . . Yes, now I can hear all the "eager beavers" clamoring for recognition of the Library and Colby Hall, the scenes of studies and tests. And in a definite way they do form the center of student life. If it were not for them, we would not be here. And inside those walls students gather much of the knowledge they later display in the Snackery and meet many of the ideas they try to put to use in field work and committee assignments, — not to speak of later days. One day is like the other — or so it seems.

Yet there is more to class sessions and library work than dull routine, even though the student may seldom stop to think of it.

One man who last semester was assigned to read and report on a certain book thought nothing special of it. The subject did not seem very "practical," and he gave his report

without enthusiasm. But the theme of the book kept recurring as the course went along, and so, gradually, his eyes were opened. It seemed as if the very veils of existence were parting, giving him a glimpse into secrets of which he had never dreamt. He will ever be richer for that routine class report.

And so those things will happen over and over again. A statement in a lecture, a chapter in a book, a discussion in a seminar may open new perspectives and help the student to grow toward maturity, both intellectual and spiritual. And since it is often in the Library and in Colby that he finds this help, they are strong candidates for the honor of being the center of student life on the Hill.

That is particularly obvious each spring when the Seniors are invited to take part in a contest — exhibiting their twenty-five best books. This year twenty-one collections were entered — there was hardly any space to study in the Library since the tables were full of exhibits! And the judges seemed well pleased. They awarded the prize in the G.I. division to Finley Keech, giving Al Capista honorable mention; while the prize in the non-G.I. division went to David Walker, with honorable mention for Percy Carter. Each of the two winners had his choice of a Columbia Encyclopedia or an unabridged dictionary. Then the judges commented that most collections were strong on the fields of Bible and theology, and added the hope that "study of these fields will work out into the field of missions and evangelism in the life of the minister."

But even though many of the activities of the student center in class rooms and Library, Lounge and Snackery, some of the things he will remember the longest will be the experiences in Chapel and at Convocations. And here it may not be the most brilliant speeches that will linger in his mind the longest; it is more likely to be the messages that made him feel God coming close to his heart. Those moments give him strength, not only for the day ahead, but for distant years. And it is some of those experiences that may make him feel that out of all the places that might be called the center of student life, the Chapel has the strongest claim.

Some Significant Books of 1951

We have asked each professor to select one book which was published in his field in 1951, which in his opinion represents a real contribution from the point of view of the parish minister. These annual lists supplement our "Theological Bibliographies," which are printed every five years.

Two Types of Faith, by Martin Buber; tr. by Norman P. Goldhawk. New York: Macmillan, 1952. 177p. $2.50.

In this book, published in England in 1951 (our justification for including it here), Buber with his characteristic insight discusses faith in which the entire being is engaged, and faith as acknowledging something to be true. An interesting study of the faith of Jesus in the first sense of the word: "From my youth onwards I have found Jesus my great brother — my own fraternally open relationship to him has grown ever stronger and clearer, and today I see him more strongly and clearly than ever before" (p. 12). In contrast the faith of Paul is viewed in the second sense.

J. P. Berkeley

A Critical and Exegetical Commentary on the Books of Kings, by James A. Montgomery; ed. by Henry Snyder Gehman. New York: Charles Scribner's Sons, 1951. (The International Critical Commentary) 575p. $5.

This long-awaited book, ready for publication since 1941, now fills a serious gap in Old Testament reference works. A superb philologian, historian, and archaeologist, the late Professor Montgomery was also a man of deep faith and wide theological insight. Each page of this his last book bears witness to that combination of gifts.

W. J. Harrelson

The Interpreter's Bible. New York: Abingdon-Cokesbury, 1951. Vol. VII. 917p. $8.75.

A major reference work for the pastor and teacher that will prove exceedingly valuable for many years. This volume includes the commentaries on Matthew and Mark, with the general essays on the New Testament.

J. H. Scammon

Theology of the New Testament, by Rudolf Bultmann. New York: Charles Scribner's Sons, 1951. Vol. I. 366p. $3.50.

One of the best treatments of the Pauline theology now available.

R. C. Tuck

Biblical Authority for Today, ed. by Alan Richardson and Wolfgang Schweitzer. London: Student Christian Movement Press, 1951; Philadelphia: Westminster Press, 1952. 347p. $4.

The most important single achievement of ecumenical Bible theology to date. Nineteen scholars from nine countries discuss the authority of the Bible, its pertinence to specific social problems, and the methods of discovering this pertinence.

P. S. Minear

Democracy and the Churches, by James Hastings Nichols. Philadelphia: Westminster Press, 1951. 298p. $4.50.

A tight-packed, scholarly, and hard-hitting study of the Calvinist-Puritan contribution to modern democracy, with depreciation of other church traditions in this respect.

J. W. Brush

Handbook of Denominations in the United States, by Frank S. Mead. New York: Abingdon-Cokesbury Press, 1951. 207p. $2.75.

A handy up-to-date guide to the intricate maze of denominations in the American scene.

R. D. Pierce

Systematic Theology, by Paul J. Tillich. Chicago: University of Chicago Press, 1951. Vol. I, 300p. $5.

For the serious and earnest-minded minister, seeking a reconstruction of Christian truth which might speak to the powerful and fundamental questions of our skeptical, longing age, this volume is as boldly and as basically conceived and articulated as any that has appeared since the work of Jonathan Edwards.

S. H. Miller

Public Speaking: Principles and Practice, by Giles W. Gray and Waldo W. Braden. New York: Harper and Brothers, 1951. 581p. $4.

A thorough presentation of the fundamentals of speaking with appropriate exercises planned by experienced teachers.

E. H. Linn

Church Music: Illusion and Reality, by Archibald T. Davison. Cambridge: Harvard University Press, 1952. 155p. $3.25.

This 1952 book is selected because it far surpasses anything published in this field in 1951. Dr. Davison "looks beyond the lily on the cover" and concludes that "the present state of church music is one to call forth neither pride nor optimism." The appended list of anthems is one which every church should have as a guide in making church music "uniquely the music of worship."

D. R. Maclean

Awakening: The World at Mid-Century, ed. by Erwin D. Canham. New York: Longmans Green & Company, 1951. 209p. $2.75.

A work combining technical competency, realistic analysis, sound hope, and moral challenge for the task that lies ahead of mankind. Underneath its well-written, journalistic style lies deep insight into man's predicament and a call to spiritual and scientific pioneering. No one book can offer all the answers, but this work contributes much toward some of the answers.

P. L. Pemberton

The Storyteller in Religious Education, by Jeanette Perkins Brown. Boston: Pilgrim Press, 1951. 165p. $2.

What a story is, how to tell it, and what it can accomplish for education in religion.

Wesner Fallaw

The Ministry of Jesus: A Devotional Study, by Charles Francis Whiston. Boston: Pilgrim Press, 1951. 153p. $2.

Interpretations of Gospel passages, both scholarly and inspirational; recommended for teachers of the life of Christ, for students of the same subject, for preachers, and as daily devotional reading for any Christian.

M. M. Morton

Building Church Membership Through Evangelism, by Dawson Bryan. New York: Abingdon-Cokesbury Press, 1952. 192p. $2.

The book on visitation evangelism by the man best qualified to do it. Never mind if it is a '52 instead of a '51 book.

N. M. Guptill

The Royalty of the Pulpit: A Survey and Appreciation of the Lyman Beecher Lectures on Preaching, by Edgar DeWitt Jones. New York: Harper & Bros, 1951. 447p. $5.

An interesting and comprehensive survey of the Yale Lectures on Preaching, with biographical sketches and an appraisal of the message and methods of the Titans of the pulpit.

V. Dabney

World Faith in Action: the Unified Missionary Enterprise of Protestant Christianity, ed. by Charles T. Leber. Indianapolis: Bobbs-Merrill Company, 1951. 345p. $3.

An excellent survey of the contemporary world outreach of the Christian Church, by a great missionary-statesman and an outstanding group of collaborators.

H. J. Gezork

Psychology, Religion and Healing: A Critical Study of All the Non-Physical Methods of Healing . . . . , by Leslie D. Weatherhead. London: Hodder & Stoughton, 1951; New York: Abingdon-Cokesbury, 1952. 554p. $5.

This is one of the finest books in the field of psychology and religion to come from the pen of any author in the last fifty years.

J. M. Billinsky

Religious Radio Institute

Wednesday, May 7, 1952

WHERE: Noyes Hall, Andover Newton Theological School.

SPONSORS: The Radio Committee of the Massachusetts Council of Churches, The Rev. Russell T. Loesch, Chairman; the Massachusetts Council of Church Women.

LEADERS: The Rev. Charles H. Schmitz of the Educational Section of the Broadcasting and Television Commission of the National Council of Churches; Mr. John Groller, Secretary of the Presbyterian Board of Home Missions, New York City.

ALL ANDOVER NEWTON ALUMNI are cordially invited to come.

A. M.

9:00 REGISTRATION ($1.00).

9:45 OPENING WORSHIP.

9:55 ANNOUNCEMENTS.

10:00 "WHY DO WE BROADCAST?" Do we have good reasons, sound purposes, worthwhile goals?

10:30 "RATING A RELIGIOUS RADIO PROGRAM." Transcribed radio programs will be played and evaluated.

11:30 DEVOTIONAL PROGRAMS—RADIO WISE OR UNWISE. From "Be Happy Go Lucky" to "When Morning Gilds the Skies." Devotionals keyed to the kitchen; keyed to night.

P. M.

12:30 LUNCHEON (Sturtevant Hall—75 cents).

1:30 LOCAL RELIGIOUS BROADCASTING PANEL. Local radio station men will present their frank views on local programming. Topics will include: Production problems, how to build an audience,

station relations, writing for radio, free (sustaining) or paid time; the right and wrong of current religious programs.

2:30 RELIGIOUS BROADCASTING—57 VARITIES. A program schedule for the community; new program ideas.

3:45 SUMMARY; CLOSING WORSHIP.

4:00 Dr. T. W. Manson, world famous New Testament scholar, will be addressing the students of Andover Newton and those attending the Radio Institute are cordially invited to his lecture.

5:00 DINNER (Sturtevant Hall—95 cents).

6:00 LEAVE FOR WBZ TELEVISION STUDIO.

6:30-8:30 TOUR OF WBZ. Observation of "live" and network programs. Mr. Richard McCann of the Psychological Clinic of Harvard University and producer of the one hour television program "Our Believing World" will show kodachrome slides made from this program.

Dr. Berkeley Requests . . .

John M. English, "Lord John" — do you remember him? What incidents, sayings, events, and expressions do you recall? These things should be set down on paper while there are still those who studied homiletics under him.

If you recall something of interest, kindly jot it down and mail it to Prof. J. P. Berkeley, 146 Herrick Road, Newton Centre 59, Mass. He is preparing a paper on "Lord John."

Lecturers at the Fall Convocation

October 15, 1952

PROFESSOR JOHN S. WHALE, M.A. (Oxon.), D.D. (Glasgow)

Formerly President of Cheshunt College, Cambridge

Now Professor of Christian Theology, Drew University

Greene Lecturer

THE REVEREND GENE E. BARTLETT, D.D.

Minister, First Baptist Church, Evanston, Illinois

English Lecturer

CHARLES E. ROBERTS, Printing, West Newton, Mass.

OVER NEWTON

BULLETIN

LEVEL ONE

...ICOL
... RELIGION

Commencement Number

June, 1952

THE ANDOVER NEWTON BULLETIN

VOL. 44 June, 1952 No. 5

The pictures in this issue were taken by Lenscraft Photos, Inc., and by John M. Wilbur, Jr. of the graduating class.

The faculty and administration of Andover Newton dedicate this Commencement Number to the members of the Class of 1952, with prayerful best wishes and high expectation.

JOHN H. SCAMMON, *Editor.*

Issued five times a year in the months of October, December, February, April and June by the Andover Newton Theological School, 210 Herrick Road, Newton Centre 59, Massachusetts. Entered as second-class matter at the post office at Boston, Massachusetts.

ANDOVER NEWTON BULLETIN

Commencement, 1952

THE GRADUATING CLASS

With President Gezork and Dean Dabney

Front Row: Rita Rainsford, Dorothy Weldon, Ruth Ban, Hutchinson, Deras, D. Anderson, Pres. Gezork, Cummings, Dean Dabney, Tingley, Kelsey, Levy, Wilbur.

Second Row: Outlaw, Carlson, Howard, Clark, Bhagat, Bodenweber, Iwamura, Manierre, Price, Ham, Marshall, Becker.

Third Row: Hasty, Shirley Hill, S. Anderson, Capista, Eggleston, Tribble, Stone, Keech, Bembower.

Fourth Row: Pollock, Elvira McMullen, McMullen, Ahlberg, Malmborg, Kolsti, Tibbetts, Wilson.

God Is Still on His Throne

By Dean Vaughan Dabney, D. D.
(The Baccalaureate Sermon)

Isaiah 6:1. "I saw the Lord sitting on a throne."

A Boston newspaper recently announced that henceforth the film, "Cry, the Beloved Country," would be released nationally as "African Fury." There is fury in Africa, especially South Africa, where the volcano of racial violence may erupt at any time. Yet Africa has its heroes of faith — Alan Paton and Albert Schweitzer, and two of our recent missionary alumni, Phyllis Benner and Lee Bergsman. There is a fierce thirst for revenge in Africa that may yet be slaked in human blood. There is also a deep and growing hunger for reconciliation. With an eye to box office receipts Hollywood emphasizes "African Fury"; with the eyes of faith Alan Paton places his accent on "Cry, the Beloved Country."

Life is always asking us where we place the accent. The answer, of course, depends on where we find the meaning — if at all, and conviction depends on meaning. For multitudes today the answer is, "Truth forever on the scaffold, wrong forever on the throne." They forget "that scaffold sways the future." Hence such lives are given over to false loyalties and trivial concerns — they are ridden by fears and anxieties and doubts.

What shall good Christian people accent — man's disorder or God's design? Many are so obsessed by man's disorder, that they fail to see God's design. Or they may ask how any design can help disorder. "Give us a design, but also a dynamic," they cry. Others, like Karl Barth would phrase the Amsterdam theme thus, "God's Design and Man's Disorder." They may become so possessed by a study of God's design that they forget all about poor man in his disorder. Indeed, they claim that nothing can be done about it. "We can not accelerate the coming of the Kingdom of God by any work of man," they say. "Humanity must just ride out the storm the best it can."

Meaning and emphasis — how shall we approach them? Isaiah has a word that speaks to our condition, the first verse of that matchless sixth chapter: "I saw the Lord sitting on a

throne." There is a throne and wrong is not upon it — God sits there! There is a kingdom which is from everlasting to everlasting, over which the Lord God Omnipotent reigneth!

I

A THRONE OF GLORY

Isaiah knew something about man's disorder. His entire ministry was cast in a time when men and nations were shaken by one upheaval after another, and faced by one international crisis after another. We are all familiar with the history of that tumultuous eighth century B. C. There was the war of Syria and Ephraim against Judah, the fall of Damascus, the capture of Samaria in 721, and twenty years later, the narrow escape of Jerusalem when the Assyrians under the mighty Sennacharib came down like the wolf on the fold.

A tragedy more immediate to Isaiah was the death of King Uzziah, that mighty monarch who had fortified Jerusalem, built up huge armies, and given the land prosperity. Little wonder that King Uzziah was the hero of the noble young Isaiah. Then came that terrible downfall, when presumptuous sins had dominion over King Uzziah. Corrupted by power, he performed a sacrilegious act in the temple by burning incense with his own hands. And the penalty? Hear the ancient Chronicler, "Behold he was leprous in his forehead, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death."

In such a time of personal disillusionment and the fading of earthly glory Isaiah went into the temple and there saw the Lord sitting upon a throne — the throne of His glory, surrounded by adoring and ministering seraphim. Well has Isaiah been called the prophet of faith.

We, too, live in troubled times and are harried by one international crisis after another. The Russians come down like the wolf on the fold, South Africa is a volcano, and who can tell where the lightning will strike next? In our own land we have seen how power corrupts in high places and in low. And we have many things Isaiah never dreamed of — H-bombs, jet planes, and those fantastic flying saucers! What next — an invasion from Mars? How we need a vision of a throne in the heavens and a God in His glory!

In the opening chapter of Isaiah, sometimes called the Great Arraignment, the prophet brings the people before the God of glory with the charge that they do not know, they do not consider — they do not think. And Isaiah calls upon nature to join him in the charge: "Hear, O heavens, and give ear, O earth." Thus was the visible creation of God in its order and beauty, quite apart from catastrophe and miracle, called upon to serve God as He reasoned with man. Why should we not begin here as we today move from glory to glory in our vision of God? The heavens declare the glory of God — universe after universe in unimaginable space. Well did that beloved Christian astronomer Edwin B. Frost say, "We live in a universe, not a multiverse." Under a star-lit sky we gain fresh perspective and meaning, and shift our emphasis from the temporal to the eternal.

The whole earth is full of His glory. The lilies of the field have a glory greater than that of Solomon, the flower in the crannied wall is a miracle, and only God can make a spring-time tree. Long before man appeared, the divine Artist was at work in the joy of creation.

And then God said, "Let us make man in our own image." Of the dust of the ground He made him and breathed into his nostrils the breath of life and man became a living soul. What is our doctrine of man — has he also a glory? Is he dust or stardust, saint or sinner, or both, since he has freedom? Consider his works — the Parthenon, Rheims Cathedral, Hamlet, and the Hallelujah Chorus, nuclear fission and a still heart made to beat again by the gentle massage of human hands. Consider again the works of man the destroyer — cathedrals demolished by bombs, lands and institutions ruined by violence — what madness! Yet there is meaning even in such madness; God overrules our vain and cruel acts and makes even the wrath of man to praise him. According to Paul in Romans the creation waits for the sons of God to be revealed, "the entire creation sighs and throbs with pain."

The true glory of God is not His work but His nature. The divine glory is holiness. "Holy, holy, holy, is the Lord of hosts." When the Old Testament refers to the Holy One of Israel it is to set God apart from and above the vain presumptions of man, or to correct some false impressions of his essential nature. God is holy. The chief end of man is to glorify the God of holiness. Thus does life find meaning and

beauty. Human nature at its best is plain, simple, dynamic, everyday goodness. It was said of Barnabas that "he was a good man, full of the Holy Ghost and faith." Truly, great is the mystery of godliness.

And yet another glory of holiness is found in the Man of sorrows, acquainted with grief. The light of the knowledge of the glory of God shone in the face of Jesus Christ, the Prince of Glory, whose cross for us conveys the holiness of God. Thus from glory to glory we move in an ascending scale from the stars above to the bright and morning Star, even Jesus Christ, the Lord of meaning. Well might Robert Browning put a base line under the two sides of his triangle of faith. He saw strength and intelligence in the universe, but because of Darwin he was hindered from seeing goodness. Nature was red in tooth and claw. But in Christ, Browning found meaning!

If the church would communicate meaning let her look to her worship. True worship is more than a matter of architecture — it calls for adoration. Important as is the form of worship let us remember that "God is a spirit and they that worship Him must worship Him in spirit and in truth." Too often our congregations are cosy little companies of the complacent. They should be self-confessed sinners, awaiting pardon, and the revealing of a glory unearthly in its nature. Thus may Christian worship become a focal point of the divine glory of holiness, so that it blazes upon the soul. "Glory be to the Father, and to the Son, and to the Holy Ghost."

And the minister — what shall he do? He must have his mimeograph machines and his tape recorders, his successful Every Member Canvass to keep a smile on the treasurer's face — if possible. But let him do all, not to the glory of himself, nor of his church and denomination, not even to the glory of some fleeting earthly cause — but to God. What shall the minister be — that is a larger question. What was Isaiah? A herald of God's glory, because his ministry was divinely centered and he himself a God-intoxicated man. Well did Dr. Guiles in his Southworth lecture dispute the assertion of the secular doctors of the souls that we should not have a fixation. Who has a God fixation? We hope we answer correctly when we say, "Andover Newton graduates."

I saw the Lord upon the throne of His glory. Let the

church worship the Lord in the beauty of holiness. Let the minister be the herald of God's glory, a truly God-centered man of faith.

II

A THRONE OF JUDGMENT

I saw the Lord sitting upon the throne of His judgment. In commenting on this passage George Adam Smith has reminded us that God is not only holy, but practical. He is high yet He is near. In His holiness He overawes, in His judgment He inspects the smallest details of life. God is holy, God is practical. Thus the throne of God stands sure in its glory and holiness; but the fixed throne does not imply a remote and inactive God. As Isaiah taught, God is active in history, bringing men and nations under judgment. Thus Isaiah was a prophet of doom.

And they deserved judgment, even the Chosen People. Idolatry was common, justice miscarried, the poor were oppressed. Hear the thunder of the prophet! "The ox knoweth his owner but Israel does not know . . . . Ah, sinful nation, a seed of evil doers, away with your vain oblations. Wash you, make you clean. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." A foreign nation will be God's instrument. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indigation." Yet even Assyria is under judgment: "I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." If history means anything, it is the record of God's judgment in action. There is a moral order — a throne of judgment. "The Ten Commandments will not budge, and stealing will continue stealing."

Even now the Almighty is trampling out the vintage where the grapes of wrath are stored. "O Russian the rod of mine anger" — yet even Russia like America is under judgment. "Judge of the nations, spare us yet, lest we forget . . . . forget."

How best may the church help people to see the Lord on the throne of His judgment? For one thing — by repentance. The church herself is under judgment, the judgment of the cross of Christ. Too often she resembles the body politic, or the body social, when she should be the body of Christ. Through repentance she may develop a sensitive conscience, the very conscience of the community. Thus may the church

justify her own pronouncements upon social systems and wicked nations. People differ in their views concerning social action — direct or indirect. This much may be said — we may differ as to program, but as to principles, never. Reformation is needed, but it will only come when regeneration has wrought its perfect work. Meanwhile as a truly prophetic church let us be careful about branding innocent people as Communists. Character assassination is a wicked thing. One of our recent graduates had the Communist tag pinned on him because he innocently opened a letter concerning the trial of a so-called Communist.

Individuals often unconsciously bring others under judgment. George A. Gordon used to say that President Eliot was a kind of perpetual judgment unto him, because his bearing was a combination of sympathy and austerity. Call to mind that simple act of Schweitzer in the Chicago railway station when a band of notables met him at the train. Brushing past them he picked up the bag of an elderly person and carried it across the street for her.

As for the minister — let him be a prophetic voice crying of judgment in the wilderness of meaninglessness. We have had some prophetic preaching this year from the students, concerning race, Russia, social injustice. Some of the men may yet be prophets. Not all, however — the true prophet appears infrequently. And if a preacher does have prophetic gifts, let him not exercise them every time he opens his mouth. No man can prophesy all the Sundays of the year. There is a danger that such a man become a ranter, beating his tired congregation with verbal blows. It takes thought and a divine anointing to be a prophet. The minister must not forget his task as teacher and evangelist. But as occasion arises, he would be cowardly who did not get down his old musket, load it with powder and ball, draw a bead on some evil target, and let fly.

How well has our graduate, Ewald Mand, hit evil in his last book — his first in English — "The World Is My Home!" It is a story of the exploitation of a little band of Estonians right here in America, the land of the free. You can feel the author's hot anger against the greed of selfish men; his skill in setting forth their meanness under the shining light of divine judgment.

I saw the Lord upon the throne of His judgment. Let the

church be the sensitive conscience of the community. Let the minister forget not his prophetic responsibility. Thus the relentless reality of the moral order is exalted — here is meaning.

III

A THRONE OF GRACE

I saw the Lord sitting upon the throne of Grace. If Isaiah under judgment was a man of unclean lips and dwelt in the midst of a people of unclean lips, there was also promise of pardon and the miracle of cleansing. "Then flew one of the seraphim having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged." Renewed and ready, Isaiah answered the call, "Here am I."

If Isaiah preached a message of doom, he also declared that a remnant would be saved. This would be followed by a glorious restoration, a kingdom of God with a Messianic Ruler at its head.

How often does the New Testament echo this refrain from the Old. The Gospel is the grace of God in action. The whole New Testament is a symphony of grace. Moffatt has remarked that in secular music grace notes may easily be left out with no violence to the theme. Not so in the music of the Gospel; no grace, no Gospel. The book of Revelation has much to say about the great white throne. The key to it all is the Lamb in the midst of the throne. "Salvation belongeth unto God which sitteth upon the throne and unto the Lamb." The throne of Satan will be cast down and the Lamb will have the victory. In that brief passage, Rev. 7:9-17, the word "throne" occurs seven times. Oh, what a hope! Thus does an apocalyptic book speak to our catastrophic age.

But do not forget that passage in Hebrews, where the writer, in speaking of the high priestly office of Christ, issues the welcome invitation, "Come boldly to the throne of grace to obtain mercy and find help in time of need."

How our time needs this message of grace. J. Edgar Park once defined an Irishman as "a man who doesn't know what he wants and won't be happy until he gets it." Being an Irishman he ought to know. There are a great many Irishmen in

churches today. What is that current comment? We know the cost of everything and the value of nothing. Meaning is absent, and we hurry from one bargain counter of life to another, only to find when we have taken the goods home that we don't want them after all. No wonder we are uncertain and disillusioned.

For such, there is the throne of grace. The church may well lead men and women to that throne through confession and assurance of pardon. We think just now of the fellowship of the church. So much is being told us today about dynamic group therapy. Already we have made a start and yet we are just on the threshold. If the church as the body of Christ is truly a redemptive fellowship then the grace of God may be mediated through the fellowship of kindred minds. We have long waited for a modern substitute for the old-fashioned prayer meeting; perhaps group therapy may have the answer. Thus the church meeting — central in the polity of our free churches — has greater values yet to come, if we study it aright.

And the minister — shall he mediate grace through his Scriptural assurance of pardon in public worship? Why not? Shall grace be mediated through the sacraments? Not in a sacerdotal way. In the way of the dear old hymn,

"Not the labors of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and Thou alone."

Here is the Protestant doctrine of grace as over against works. By grace are we saved by faith.

It is in his pastoral ministry, however, that the man of God finds that grace reigneth. To talk to a troubled man, a woman full of tears, a wayward boy or girl — to listen to their story, to win their confidence, to lead them to the throne of grace in prayer, and to follow them through to recovery under the Great Physician of souls, is a holy joy that even the angels in heaven might covet. Let the minister be a shepherd — a scientific shepherd — a spiritual shepherd — an under-shepherd to Jesus Christ the Good Shepherd.

Can you ever forget that scene from "Cry, the Beloved Country," when two strong men stand face to face? Look at them! One is a humble black man, an Anglican priest, whose son is a killer. The other is an arrogant white man, a well-to-do layman whose son was laboring for justice for the blacks. Yet that white son was the victim of the black killer. Two broken-hearted fathers, miles apart, yet very close in their sorrow. And the grace of God did its perfect work. The twain did meet and clasp hands. From this came a new church building and a new day for that little community. The throne of glory still stands. God is still on His throne.

I saw the Lord sitting upon the throne of His glory. Let the church worship the Lord in the beauty of holiness. Let the minister be a herald of God's glory. I saw the Lord seated upon the throne of His judgment. Let the church through repentance become the conscience of the community. Let the minister forget not his prophetic office. I saw the Lord sitting upon the throne of grace. Let the church be a truly redemptive community. Let the minister be a scientific and spiritual shepherd, a man of prayer.

And the fruit of this vision of God? Does it give life meaning, the right emphasis, and provide a dynamic for action? Let Walter Rauschenbusch answer. He was a man of social action, a prophet of judgment, an author of distinction. His works issue from his vision of God. Let him speak in these lines from his poem, "The Little Gate of God."

"When I enter into God,
All life has a meaning,
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory."

Soon you graduates will be going out to your parishes. There is never a parish like the first one. A few weeks ago we visited our first parish in New England at Durham, New Hampshire; and indeed it was a sentimental journey. I spoke in the old meeting house, met with some students, and called on some sick villagers and dined with friends with whom we talked over old times. A story comes to mind about one of my predecessors, an energetic and gifted young man who ran around the streets as though he was full of business, as he

was. The college was just beginning to grow and he thought the infusion of new life in a staid New Hampshire village might change a few things. He reckoned not on the set ways of his people and his own inexperience. One well-known old lady looked through her window one day, saw the minister, and was heard to remark, "There goes that new minister. Thinks he can change the town of Durham. But he can't." And with a click of her teeth for emphasis, she adjusted her steel rimmed spectacles and began to watch for the next passer-by.

How right she was. The young man could not change things. He did not have it in him. Nor could the town be changed, save as time brings new houses and fresh faces. How can you change a town, a collection of people? Yet the dear old lady was wrong — dead wrong. The young minister alone could not change an entire town, but by the grace of God through Christ he could and did change individuals. And the influence of changed lives was felt throughout the entire countryside.

The age-old Oyster River at Durham still tumbles over the dam to join the headwaters of the salt sea that comes up through the Great Bay. The little river has found the sea and on the ebb tide is borne out to the vasty deep. Thus the changelessness of the eternal order of God whose throne standeth sure. Yet new life is growing up along that river and in that college town, touched by the spirit of Christ, changed and uplifted by men and women who have had a vision of God. Go forth, as graduates, not in your own strength to change this and that. First look on high, crown Christ Lord of all, and from this coronation will come great convictions. Then life will have meaning and emphasis and fruitfulness.

Prayer and the Atonement

By The Rev. Frederick W. Dillistone, D. D.
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and Visiting Lecturer, Andover Newton

Dr. Dillistone's moving Alumni Day address was given without the use of a manuscript. Much of the same material will appear in his forthcoming book, *Jesus Christ and His Cross*, which will be published by Westminster Press in January, 1953. The publisher has very graciously granted permission to the *Bulletin* to reprint that part of Chapter 4 of the book which contains most of the material of the address.

In the fifth chapter of the Epistle to the Hebrews, one particular form of the Son's experience is singled out for special mention. It is His prayer-life in the days of His flesh, with its consummation in the agony of the Garden of Gethsemane. Let us set out the author's statement in the form in which it is found in the original:

> In His days of flesh,
> having offered up,
> with strong crying and tears,
> prayers and supplications
> unto Him that was able to save
> Him out of death,
> and having been heard
> for His godly fear,
> though He was Son, yet learned
> obedience by the things which He suffered.

There is general agreement that there is here no exclusive reference to Gethsemane. It was through a lifetime of prayer that a full obedience was gradually fashioned. At the same time, the close parallels to the Gospel accounts of the scene in the garden make it almost certain that this experience was in the forefront of the author's mind.

This picture of the prayer-life of the incarnate Son is an exceedingly striking one. There is little suggestion of "mystic, sweet communion" or of "peace, perfect peace." In the phrase "prayers and supplications," "the first word," writes Westcott, "is the general term for a definite request. The second describes the supplication of one in need of protection or help in some overwhelming calamity. The one is expressed completely in words; the other suggests the posture and external form and emblems of entreaty." This phrase, then, brings to

view a person in deadly earnest, expressing His concern in urgent speech and matching His speech with appealing gestures of the whole body. "Having offered up unto Him that was able to save" further suggests the taking of each strong desire that arose in His heart and the definite offering of it Godward, offering it in sacrifice, offering it in the context of a readiness to do the will of His Father at whatever the cost, One other phrase may be regarded as representative of the quality of all His prayers: it is "for His godly fear." The Greek word translated "godly fear" is an interesting one. Westcott observes that it "marks that careful and watchful reverence which pays regard to every circumstance in that with which it has to deal. It may therefore degenerate into a timid and unworthy anxiety; but more commonly it expresses reverent and thoughtful shrinking from over-boldness, which is compatible with true courage." A careful presentation of His case coupled with a reverent willingness to accept the Father's will — such, it would seem, is the force of the word in this context.

But now there are two phrases which can hardly fail to recall Gethsemane: "With strong crying and tears," "Him that was able to save Him out of death." The first phrase reveals the intensity of the feeling contained in prayer at its highest. Westcott aptly quotes a Jewish saying to the effect that "There are three kinds of prayers each loftier than the preceding: prayer, crying and tears. Prayer is made in silence; crying with raised voice; but there is a door through which tears do not pass." The prayer of Jesus in Gethsemane was such that it rose to a poignant cry and beyond that to sweat, "as it were great drops of blood falling down to the ground." In crying and sweat and tears His prayer rose to "Him Who was able to save Him out of death." Does this mean "Him that was able to save Him from the necessity of undergoing death" or "Him that was able to save Him, out of the actual experience of death, into newness of life"? Possibly the author had both in mind but there can be little doubt that, as applied to Jesus, the first must be kept primarily in view. He prayed that if God were willing the cup might pass from Him; "nevertheless not my will, but thine, be done."

Such is the description of Jesus' prayer life as given by the Epistle to the Hebrews. To supplement this account we shall turn to the Gospel accounts of the agony in the garden. In these the central and altogether determinative symbol is "the

cup." "Let this cup pass from me." "Take away this cup from me." "Father, if thou be willing, remove this cup from me." What is this cup which occupies so central a place in Jesus' thoughts? He had once asked two of His disciples whether they were able to share His cup. Now He holds the cup in His own hands and dreads to drain it to its depths. What is this cup?

It can scarcely be doubted that as in the case of so many other language-symbols which appear in Jesus' sayings, so here, the Old Testament must be regarded as the primary source. In the Psalms we find references to a cup of festive joy: "The Lord is the portion of mine inheritance and of my cup." "Thou anointest my head with oil; my cup runneth over." But in other Psalms and in the writings of the prophets the cup is also a cup of judgment, of suffering, of bitterness. "God is the judge: he putteth down one and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them." "O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling and wrung them out." And in Ezekiel 23, one of the most terrible chapters of judgment in the Old Testament, Jerusalem is told that the cup of her sister Samaria will be delivered into her hand. "Thus saith the Lord God: Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision: it containeth much . . . Thou shalt even drink it and suck it out."

In the light of these passages it seems clear that the cup which Jesus held in His hands in the garden was in some way related to the cup of the divine judgment upon the accumulated sin of His fellow-men. Through the days of His flesh He had known stubborn opposition and deliberate misrepresentation. Pride and prejudice, envy and hypocrisy, had conspired to resist His work. Now in the treachery of Judas, the instability of the disciples, the fickleness of the multitudes were already pressing in upon His soul. The cup already contained much and would contain more. The drinking of the cup could not fail to involve suffering. Could He drink that cup? Could He take it out of the hands of those whose follies had caused it to be mixed and drain it to its depth? "Abba, Father, if it be possible let this cup pass from me!"

No one dare speak with confidence as he seeks to interpret the meaning of the cup, the crying and the tears. On the one side there is clearly an agonized shrinking; on the other side, equally clear, there is an instinctive trust in the One known by the tender name "Abba," "Father." How can the two be reconciled? This will ever be a problem for interpreters and all must speak with restraint. Let us listen to two. "What the Agony in Gethsemane reveals," writes Bede Frost, "is not a conflict between the divine and human wills in the One Person of the Word-made-flesh, for such a conflict constitutes the essence of sin, but a tension between the sensitive, lower part of the human soul of Jesus, seat of the passions and emotions, and the higher, rational and willing part. The destruction is known by every man who, in some time of crisis or danger, has shrunk with a natural, sensible repugnance and fear from the evil which threatened him whilst at the same time he has steadfastly resolved to endure it rather than lose his integrity, or to sacrifice the end which he had set before him." Apart from the questionable distinction between the "higher" and the "lower" parts of the soul of Jesus, this comment is suggestive and helpful. We can understand something at least of the tension involved when the purpose of a lifetime seems to be threatened by the inescapable challenge of the moment.

Our second interpreter is a theologian of an earlier generation. In his famous discourse delivered before the Harvard Divinity School more than a century ago, Horace Bushnell asks what account may be given of this "'wonderful and peculiar passage" in the history of Christ. It was from no human fear that he was suffering: nor was it from any sense of the withdrawal of the Father's presence. Why then "is he wrenched by this so peculiar agony"? "Consider, I answer, that, in the outward humanity of Jesus, there is held, in some close and mysterious union, a divine nature; and then will our physiologists or physicians tell us how long a vehicle so slender is to support the tremendous reaction of compassions and struggles of feeling that are so deeply toned! or, when the vehicle breaks under the burden, by what pathological signs it will be discovered! . . . Now, that which is itself the type and fruit of sin, bodily death, is at hand to be experienced. Will any psychologist or theologian tell us exactly how he ought to feel, whether he will suffer less than a man, or more? If innocence shudders at the thought of wrong, more

than a soul that is dulled and half disintegrated by the consciousness of wrong, may it not, for the same reasons, shudder with a more intense horror, before the prospect of that complete disintegration or tearing asunder, which is the natural doom of wrong? If, too, a massive engine may shake, or even sink, a frail and poorly timbered vessel; or if a gigantic, masculine soul, knit to the body of a feeble and delicate woman, and, in that, called to suffer martyrdom, might possibly cause it to shudder and shake with a more insupportable horror, than the delicate, feminine soul appropriate to its measure would do, what kind of demonstration shall be expected, when the Incarnate Word is summoned to die? I only inquire, you observe — I assert nothing for the very sufficient reason that I know nothing. Enough for me that my Redeemer, my most painstaking Savior, falters not. Enough for me, that in that bloody sweat, falling on the desecrated earth, I see the love God has for love, the unspeakable desire He feels to win us back from sin, to re-establish the order of His realm, and hallow, for eternity, in our hearts, the sanctity of His violated law." Some of Bushnell's ideas may seem strange to us today but there is no escaping the depth of feeling and sympathy contained in his words. At least he does full justice to the two elements which every valid interpretation must take into account — the obvious horror with which Jesus regarded the cup as well as the noble spirit of trusting obedience which animated Him throughout the experience. Between these two elements there was an almost unendurable tension. All of which suggests that it was in Jesus' prayer-life that His sufferings were most deeply felt. This thought we shall seek to explore more fully.

One of the most striking changes in thought about the Atonement during the past century has been the shift in emphasis from the consideration of Jesus' sufferings as endured outwardly in the body to the contemplation of His struggle as carried on inwardly in the soul. In saying this we do not intend to set up too sharp a distinction between body and mind or to suggest that bodily suffering and mental suffering are independent of one another. But for centuries in Western Christendom the agony of Jesus was portrayed either through the realism of paintings and sculptures or through language which compared His sufferings to those which criminals endure when the justice of the law inflicts upon them their due punishments and reward. Doubtless there must also have been

mental suffering but this aspect of things did not receive such careful analysis. Either men gazed upon some vivid picture of the Crucifixion and reacted instinctively to the sight of the suffering Christ, or in a more detached manner they set the sufferings within a framework of the processes of penal justice and recognized that such an acceptance of punishment was necessary in order that the law might be upheld and the debt of sinners paid.

A little over a century ago, however, a new approach to the sufferings of Christ began to be made. Could it be that too much attention had been paid to the physical sufferings and not enough to the mental anguish? Had Christ in His sufferings been regarded too much from the human side, that is, as enduring as man for man the last penalty of sin? Had there been too much emphasis upon the majestic **law** of God and not enough upon the unlimited **love** of God? Might it not be that the sufferings of Christ were not so much inflicted by God as sympathetically shared by God? At least might it not be possible, by exploring more deeply the nature of the relationship between the Father and the Son — assuming that Jesus was indeed the well-beloved Son — to see the atonement as being worked out within that relationship and therefore as being dependent upon movements of the imagination and consciousness which are only dimly represented in outward physical ways?

With this shift of emphasis the focus of attention became, not so much the final events of the judgment hall and Golgotha as the significant inner experiences of Jesus' life of which the record has been preserved — the Temptation, the Transfiguration, Gethsemane. The center of examination became not so much the legal metaphors of the Pauline writings as the Gospel records of Jesus' own words, describing His mission within the divine purpose. If His life and death were all of one piece, then it was of the highest importance to search for any clues which His own sayings might provide towards the meaning of the reconciliation which He was effecting. And it could be assumed that nowhere were clues more likely to be found than in His own inner experiences of prayer when the Father was making His will known and when Jesus on His part was laying His inner consciousness open to God. In a very real sense Jesus' prayer life could be regarded as the central place of atonement. Calvary was the

outward and visible sign of suffering and triumph already achieved in the inner life of wrestling in prayer.

In the development of this line of thought during the past century, Christian theologians have tended to follow one or another of the following paths of interpretation. Some have taken the concept of sacrifice as self-offering and have seen in the prayer of Christ the pattern of all self-offering to God in the Spirit. Others have taken the concept of confession and intercession and have seen in the prayer of Christ the supreme example of vicarious atoning activity within the whole realm of the relationships between God and man. Perhaps the pioneer in this type of thinking was the saintly Scottish minister, John McLeod Campbell, a man ejected from the church of his own day because of teachings which seemed to be heretical but which have since been vindicated and acclaimed as one of the profundest of all interpretations of the meaning of the death of Christ.

Campbell's basic presupposition is that God (Whom He loves to designate "the Father of our spirits") desires above all things that men may walk before Him as dear children, and thereby attain their true destiny. He saw around him in his own day many who were content to admire God in His works of creation and even to use gratefully the universe which He had made but who never went beyond this to experience the life of sonship and trust and communion which is consummated in prayer. It was because men were content so to live, that the Son of God came forth, revealing God as the Father and living within humanity the life of perfect sonship. For "we see the Father when we see the Son, not merely because of identity of will and character in the Father and the Son, but **because a father as such as known only in his relation to a son.**" The phrase which I have emphasized becomes for Campbell the key to unlock the whole mystery of the atonement. It is in prayer that the relation between father and son is most perfectly revealed. Therefore the prayer-experience of Jesus is the heart of the atonement and it is by reverent inquiry about the nature of that experience that we shall come nearest to the heart of the mystery itself.

In Campbell's analysis of the relation between the Father and the Son, there is no suggestion that it could be a relationship of the alone with the Alone. It is axiomatic for him that the one who loved His Father with all his heart and mind

and strength, loved His brethren as himself. "He, the perfect elder brother, unlike the elder brother in the parable, sympathized in all the yearnings of the Father's heart over his prodigal brethren: and the love which in the Father desired to be able to say of each of them, 'Thy son was dead, and is alive again; he was lost and is found,' in Him equally desired to be able to say, 'Thy brother was dead, and is alive again; he was lost, and is found.'" How then could the Son, sharing the Father's yearning and at the same time sharing the brethren's lot, act in such a way as to bring His brethren into the enjoyment of that relationship which is the very life of His own life?

Speaking in the simplest terms, we may say that Campbell had realized afresh that the most wonderful thing known to us in human life is for one person to take another's burdens on his own heart and carry them into the presence of God. If the burden is a burden of sin, then suffering is bound to be involved, for he cannot fail to see the sin in the light of God's standard of holy judgment, while at the same time his whole heart is set towards the establishing of a condition in which his brother can live as a free son in the family of God. Campbell receives a flood of light on his problem as he contemplates the incident recorded in Numbers 25:10-13. When a plague of judgment was raging in the camp of the children of Israel, one man, Phinehas, stayed the plague by performing an act which at first sight seemed impetuous and arbitrary. But the important thing, says Campbell, was, "the moral element in the transaction — the mind of Phinehas — his zeal for God — his sympathy in God's judgment on sin; this was the atonement, this its essence." In other words to share the mind of God towards sin and at the same time to enter into His yearning toward the sinner, that is the essence of atonement and it is something which can be experienced in the inward life of prayer even more than in the outward circumstances of historical event.

We come now to the central portion of Campbell's book. Here we find him developing his theme under four headings. In its retrospective aspect the atonement reveals Christ first as dealing with men on the part of God and secondly as dealing with God on behalf of men. In its prospective aspect exactly the same is true. Taking first the retrospective aspect which is, of course, concerned with man's guilty past, we see Jesus perfectly trusting the will of the Father against which

man was rebelling, perfectly loving the brethren who were unworthy of the name of sons. In His prayers, he committed Himself again and again to that good and acceptable and perfect will of God; at the same time he entered into the suffering which God Himself feels because men refuse to put their confidence in Him. This was the witness to men on behalf of God. Further, however, he witnessed to God on behalf of men by making a perfect confession of our sins and by accepting to the full God's judgment upon them. Such a confession, says Campbell, was "'a perfect Amen in humanity to the judgment of God on the sin of man." He bore the burden of our sins into the holy presence of God and receiving the full impact of the Divine Judgment upon them, He absorbed it unto the depths of His divine humanity.

Campbell now turns to the prospective side. Through His whole atoning life the Son was bearing witness to the Father's purpose and desire that all men should walk before Him as dear children. "What it is to be a man, what we possess in humanity, we never know until we see humanity in Him who through the eternal Spirit offered Himself without spot to God . . . in the beloved Son is the Father seen to be well pleased, and in our being through Him to the Father dear children will it come to pass that the Father will be well pleased in us." And this whole process comes to a focus in Jesus' prayer-life in which He constantly offers Himself afresh to the Father in filial obedience. Finally the Son's dealing with the Father on our behalf must be regarded, in its prospective aspect, as a supreme act of intercession. He Himself has delighted to do the Father's will from within humanity. He knows that it is the Father's will that all men should walk before Him as dear children; with what confidence, then, can He offer intercession on our behalf that what He has Himself experienced while living as man, may be reproduced in those who, by their very nature, must live as men. In His completed experience of obedient sonship within humanity, He provides the ground for an intercession which can continually arise to the Father: "Father, I will that they whom thou hast given me may so walk even as I have walked." That intercession was expressed, not simply in words, but in His whole human experience culminating in the Cross.

Thus it becomes possible for us to speak of the Cross as the Great Confessional and as the Great Intercessional. It confesses God's judgment on human sin; it confesses, from

within humanity, that that judgment is holy and righteous. It reveals God's eternal purpose that men should walk before Him as obedient children; it intercedes from within humanity, that that purpose may be fulfilled. There may be many difficulties in following Campbell's entire exposition of the nature of the atonement but his use of the common experiences of confession and intercession to throw light upon the saving work of Christ is surely one of the most fruitful insights in the whole history of inquiry into its inner meaning. In His prayers Jesus' inner character and purpose achieved their fullest expression. He honored His Father to the uttermost; He loved His brethren to the uttermost. To His brethren He revealed the heart of the Father; to His Father He revealed the heart of a true human son. In and through His prayers the holy Father and the erring sons were brought together and made one. He is our peace and through Him we walk before God as dear children, we have access to the Father through the Spirit and we rejoice in hope of the final experience of the glorious liberty of the sons of God.

LT. COM. RICHARD D. CLEAVES, Chaplain Corps, U.S. Navy,
in the pulpit of the Ochon Church in Korea,
which he helped build with donations from Marines.
On the Chaplain's right is the Rev. Teun Byung Sik, visiting pastor
of the First Church of Pohang. Also assisting is
Elder Jeung Duck Su of the Ochon Church. An interpreter stands
to one side. The church is crowded to capacity twice every Sunday.
"Dick" Cleaves graduated from Andover Newton in 1944.

The Twilight of Materialism

By Erwin D. Canham, Litt.D., L.H.D.
Editor of *The Christian Science Monitor*

These are days in which mankind may well be tempted into discouragement. We see all the vast and hopeful potentialities of progress threatened by man's apparent failure to control himself. And so, as we all know, we have come up to one of the great turning-points of human history.

I do not believe that our civilization is going down into another dark age. I believe the real inwardness of the present situation is that we are living in the dark hour which can and will precede the dawn. You may feel that I am merely whistling for courage, only playing the part of the shallow optimist. But let us examine the evidence of our time to see what grounds we have for anticipating the kind of spiritual awakening which can lead to genuine stability and peace.

Let us make our examination in the perspective of the last 150 years. We live today at the culmination of an intensely materialistic era. The nineteenth century was well called the age of materialism. Particularly from mid-century onward, it was a period of immense unfoldment in man's capacity to control his physical environment. He conquered space and time. Within his human and material framework, he counterfeited God's omnipresence by such things as radio — which seems to be everywhere. He counterfeited God's omnipotence by harnessing vast power forces of stream and mine and well. He counterfeited God's omniscience by erecting a fabric of natural science concepts which left little room in the material universe for a conviction of God's creative and governing power.

In short, nineteenth and twentieth century man climbed atop the material universe, spread his legs wide, and said: "What a great man am I!" There were reasons for this pride, for man had indeed made great strides in relationship to his material environment. The culmination of his triumph in manipulating the forces of matter came when he split the atom. That was indeed an hour of potential mastery which was instead turned into a moment of ominous danger. For in all his conquests, man had not learned to control himself and to live with his fellows together in an orderly, free society.

Out of this age of materialism and its conquests, emerged one great truth: matter cannot save man. It has become increasingly clear that there is no power in coal and steel, in gunpowder and TNT, in uranium or hydrogen-tritonium which can protect civilization. The vital element, we now see, is not in the material substance, but in the thinking that lies behind it. Not the suicidal contraption, but the thinkng that decided whether or not to use the atomic bomb, had become the chief challenge to mankind.

The bankruptcy — indeed, the actual and fundamental impotence — of matter was revealed in another way. The natural scientists pressed their researches into the heart of the infinitesimal and out toward the unbounded infinite. There they found facts they could not explain. One of their leaders, Dean Edmund W. Sinnott of Yale University, said: "The good old days of billiard-ball atoms, Euclidean geometry, and the indestructibility of matter are now gone . . . . Matter in the old sense indeed has ceased to be. The universe on which our fathers felt so comfortably at home has vanished. . . . Great things are in the air, exciting new ideas in the sciences which may still further modify our understanding of the universe. This is no day to be dogmatic or complacent, for almost anything can happen now . . . . Man, not matter, is the chief problem of the world today."

The new concept of a cosmos in which matter has ceased to have its old reality and substantiality is now generally recognized by most natural scientists. Dr. Percy Bridgman of Harvard University, a Nobel Prize winner, said recently that in the realm of the very small and of the very large, the universe was no longer understandable through the physical senses. He said: "We are now approaching a bound beyond which we are forever stopped from pushing our inquiries, not by the construction of the world, but by the construction of ourselves. . . . . We are confronted with something truly ineffable. We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a . . . . world that is comprehensible to our minds. It seems to me that the impact of a realization of this will be more momentous than was ever the impact of the vision of Newton or Darwin."

Surely Dr. Bridgman is right.

The materialistic pillars of the universe have actually crumbled around us. They have crumbled in a flash of atomic

dust at Hiroshima; they have crumbled in the awe-smitten admission of the scientists that answers to the eternal questions of "what is truth?" and "what is reality?" must be sought in a different sphere. Many of them are saying that the only answers can come in the realm of the spirit.

The spiritually minded men of all ages have been trying to give us these answers. God has revealed them for all time. Christ Jesus said: "It is the Spirit that quickeneth; the flesh profiteth nothing." Mary Baker Eddy, the discoverer and founder of Christian Science, said: "There is no life, truth, intelligence, nor substance in matter." I give you this last quotation not because I am seeking to discuss the subject from a doctrinal viewpoint at all. Since you know me as a Christian Scientist, I know you will understand the reference. I am seeking to talk about matter and materialism in a way in which we can all agree. And it is important to see that when we speak of the nothingness of matter we are speaking in terms which are completely consistent with the modern natural scientist who insists that matter has become a subjective concept, or in terms of the believer in revealed spiritual truth. We come in any case to the twilight of materialism. On every hand we are reminded that an awakening to spiritual truth must come.

To lose faith in matter is much. But it is far from enough: it leaves a vacuum, and it is in that vacuum that much of human thinking is now wandering. Is it any wonder that the times are hazardous? The vacuum must be filled, and it must be filled by spiritually-illumined action. This is no out-of-this-world doctrine. It brings us to the very practical question: What can I do about it? How can I apply these new-old truths to the problems of the world so that civilization can be saved? And what does it matter if I waken and the other half of the world does not?

The answers to these questions begins with ourselves, but it does not end there. We must awaken ourselves, first. We must see clearly in our own thinking the downfall of materialism as a basis for civilization or for individual action. When once we lose faith in matter — when once we cease to believe in the reality of matter as an element of salvation — we will have done much. But that is only the beginning. We must also realize the dynamic and demonstrable power of the spiritual heritage that is ours.

Let me put this in very practical and concrete terms. We in the western world — the world of western civilization — have long been stupefied into defeatism in the war of ideas which is the actual conflict now going on in the world. We have been fooled into accepting the assertion that we are defending the status quo, or reaction, while the other great power in the world is disseminating the revolution. The very reverse is true. We in the free societies are the inheritors of revolution. For revolution means setting people free. That is what our system does. Totalitarianism in any form is the reaction. There is nothing new or revolutionary about the police state: it is a despotism as old and as black as materialism itself.

We need to rise in the might of the truth that is ours, and proclaim our doctrine from the heights. We are the people who should be singing songs and waving banners from the ramparts of the human spirit. For we are the heirs of the greatest revolution in human history. It is a revolution which goes back to the mighty Judaic concept of one God and one Law. It shares the Grecian ideal of government: organized and orderly. It is irradiated by the Christian doctrine of love and the inviolable integrity of God's individual man linked in brotherhood.

These concepts of law, and experienced, orderly government, and the brotherhood of all men are the great and true and revolutionary ideas of human history. We in our society have tried to apply them, and we have made much progress. We have been able to lift part of the heavy burden of toil which once made slaves of much of humankind. More significantly, we have begun to lift the curtains of ignorance that have darkened the thinking of most of humanity. We have made only a beginning, although in all honesty and true perspective it is a mighty beginning. Yet even within our most advanced societies, there remains much to do. Thank God for that, for the society without unfinished business is a society in decadence. Moreover, the burdens of toil and curtains of ignorance have begun to lift only for a fraction of humankind. But we have proved it can be done.

Thus, here in our hands, are the tools of spiritual awakening to the Truth that has long been with us, and the application of that Truth in terms of daily living. This is a doctrine and a practice which can sweep everything in the world before it. But we must get to work.

Awakening begins with the individual, not with the man on the white horse. Our salvation must inevitably come from within as we listen to God. And an awakened individual is an integral and indivisible victory. Awakened to what? Awakened to the present possibility of living one's life in consonance with God's law. Awakened to the truth that our free society, applied to action, is the authentic revolution in human history with infinite meaning to the submerged millions of the world.

It is not a doctrine of materialism that we bring to the unhappy races struggling to be born into a new day of freedom. Communism has promised to emancipate them. It cannot. It only leads them, in the end, to new slavery and concentration camps of darker savagery. But at first it gleams with a ray of hope which western colonialism has not recently or widely imparted. We must show the world where the true light comes from: from an awakening to the rules of true living and their application in social action. These rules are simple enough: Christ's two commandments suffice: to know and love one's God, and to love one's neighbor as one's self. Applied in human society, they pave the road of social progress, they dig the sewers and erect the schools, they free the slave and open the mind of the child.

The power of free society, based on these spiritual values, must be communicated to all mankind. We need, as others have said, a Marshall Plan in the field of ideas, directed to the whole world. We need to devote to the awakening of Truth one tenth the energy and resources we have expended on the engines of materialism.

On the verge of this awakening, — at this darkest hour of materialism before the dawn of spiritual awareness — much of mankind is attacked by cynicism or despair. They must be roused. The dream has run its course. The alarm clocks are ringing as we doze on borrowed time. First let us proclaim to ourselves the validity and power of a free, spiritually-based society. Let us strengthen our own understanding. At the same time, let us exemplify these truths to all the world we can reach. The United Nations or new forms that may improve it, the Atlantic Community, the unification of Europe, the cooperation of Asia, the Point Four program, all the private efforts of men and society through organizations and associations — these are but a few of the many channels through which we can work. And if the non-Communist world is

adequately awakened and invigorated with the beginning penetration of these dynamic truths, we will not need to worry about Communism. The banner of revolution will drop from its fraudulent hands. We will win the war of ideas, inevitably, with the Truth, practiced and domonstrated. And in essence there is no other war.

Let us then awaken. Awaken to the eternal birthright which is the innermost of all realities. Recapture our thinking — our morale — by getting back to first principles. See with new eyes the real world that was always there: the world of God and man of which the Psalmist sang: "Thou hast made him a little lower than the angels. . . . Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." That is the promise of the downfall of matter. We can prove it in personal experience here and now. We can prove it for men and nations. Our time can be the greatest age of human history, and we can be the most blessed of mortals, when once enough of us awaken to the truth about God and man. Let us begin the chain reaction of Spirit.

DR. HORTON DAVIES, Dean of the Faculty of Divinity at Rhodes University, Grahamstown, South Africa, is here shown talking with several Andover Newton students at Coffee Hour in Noyes Hall Lounge following Convocation.

Left to right: Stig Svärd, Sundbyberg, Sweden; Henry Brooks, Alexandria, Va. (face partially hidden); William George, Augusta, Ga.; Dr. Davies; and Harold McMullen, Loveland, Colo. Dr. Davies gave an incisive, stirring address at the Convocation Hour on "Racial Tensions in South Africa."

Address to the Graduating Class

By Professor Austin Philip Guiles

In his heart-to-heart talk with you during the Baccalaureate Sermon, Dean Dabney, President of the Andover Faculty, has already expressed what we of the faculty would say to you upon this occasion. I can do no better than echo what he said then. (Perhaps he doesn't know that he has a "little echo"!)

I

The incident I want to speak of now is no doubt apocryphal. But I must say that it ought to have happened if it didn't. Two men were riding in a taxicab down one of the broad avenues of the city of Washington in the direction of the Capitol. Over the portals of an imposing new building one of them read the words, "The Past Is But the Prologue." He called to the taxicab driver and asked,

"What do those words over the doorway of that building mean?"

"Aw," the driver answered, "that's just government language. It means, You ain't seen nothin' yet!"

Most of you graduates have been places and seen things. Many of you came to Andover Newton "home from the wars," so to speak. Several of you married, settled down, and started raising your families. You began serving the churches, acquiring, by the way, those habits which have ever since been the headaches of your homiletics teachers. And you looked over us old standbys on the faculty, thumped our backs, lifted our hoofs, looked at our teeth, and even tried to ride us a bit in the classroom. In fact there have been times when we of the faculty have been uncertain as to which was the student and which the teacher. But most of us knew when we first set eyes on you, that as regards life, literature, and the pursuit of knowledge, you hadn't seen anything yet.

Standing in this place about fifteen years ago Professor McConnell, at that time teaching in the department of Rural Sociology at Andover Newton, told the graduating class about Amelia Earhart's solo flight across the Atlantic. He said that when a break in the oil line of the engine began spattering the plane and pilot, making them ready food for the flames, she had to make a quick decision. Should she maintain her

altitude and be cremated if the plane caught on fire? Or should she fly low over the ocean and choose to drown if the expected calamity came to pass? Professor McConnell said to those graduates: "You men and women who are going out into the ministry to serve the churches are going to be confronted with choices like that." This may have been putting it a bit strong. It is nevertheless by way of saying, You haven't seen anything yet. That's the first echo.

II

Here's the second. Look at those weeks and weeks of sermons and other addreses which you must produce. They stretch across the years like the interlaced vertebrae of a magnificent serpent. As the recent seminary graduate sits down at his desk, and views what comes out of the tips of his fingers via the typewriter or out of the end of his lead pencil at any one conscious moment of any day, and when he honestly compares his production with that which is to be expected of him throughout his life of service, well might he give up in despair at the very start.

I was reading a lecture on literature by John Galsworthy the other evening. He was saying that good literature accumulates through the centuries as sensitive and imaginative men and women have nibbled away at life a little each day. And he used this illustration. Within recent months he had been a member of a group which was being conducted through the Natural History Museum in New York. As they stood looking at the skeleton of that gigantic reptile, the Diplodocus, with its little head and mouth, its enormous body and legs, and its succession of vertebrae stretched out along the floor of the building, Galsworthy said he asked the professor, "How on earth could that creature consume enough food to keep itself alive with that little mouth?" That is the question of most young ministers as this point in their careers!

Nibbling away, day by day, does it, my friends and fellow workers.

III

I have time left for but one more observation as regards you and the Christian ministry. It grieves me to have to hold myself down this way to so few remarks. You see, I worked out a long list of things I wanted to say to you, sayings like Bushnell's, for instance: "If I had my life to live over again

I would not push!" Or wise remarks from my own teachers like "Creation still goes on in embryology, in all good art, and occasionally in the mind of man." Or this one: "Destroy your darlings" — those quips which come out of you which strike you as exceeding clever. Another professor urged us to keep a good solid book going all the time, one which had no bearing whatsoever on tasks at hand.

But that which I wanted to say under point three is this. And perhaps I can get it before you best by making a statement and asking some questions from this lecture of Galsworthy to which I referred. "The course of the art [of the Christian ministry] is a pilgrimage. . . . To what shrine? . . . To see whose face does the artist, bearing his gift, trail across the thirsty sands? . . . Is it, perhaps, only the face of a dancing fawn, or of a golden calf? What is the aim and end of our art?" Around the campfire like this one right here, all of us should ask ourselves again this question.

"We are beset by mirages. They glitter, shift, and are gone. We come from a long line of true believers" who held high their heads and moved throughout their journeyings with their eyes on one face. Fellow ministers: you and I are now of that lineage. So, perhaps we older ones as well as you have seen nothing yet. Let us however without inappropriate fear nibble away at life each day, with our ears attuned to the Psalmist's call, in which he speaks for God, "Seek ye my face." Surely we answer, "Thy face, Lord, will I seek," — even the face of our Lord God, the Father of our Lord Jesus Christ.

THE HEAD TABLE AT THE ALUMNI LUNCHEON

Standing: Bedros Baharian, A'42; Willard D. Callender, N'27; Joseph C. Robbins, N'02; Frederick J. Libby, A'02; John C. S. Andrews, A'02; President Emeritus Everett C. Herrick, N'01; Henry C. Oxnard, A'94; Richard D. Pierce, A'38; Harold A. Malmborg, of the graduating class.

Seated: President Emeritus Harold W. Tribble; Mayor Theodore R. Lockwood of Newton; President Herbert Gezork; Russell G. Schofield, N'40, President of the Newton Alumni; Henry R. Rust, A'44, President of the Andover Alumni; Dean Vaughan Dabney; Dr. M. Russell Boynton, A'13, President of the Andover Board of Trustees.

ANDOVER AND NEWTON 50-YEAR CLASSES AT COMMENCEMENT

Front Row: Harold L. Hanson, N'02; Mrs. Forshee; Mrs. Edith M. Deming, widow of William H. Millard, N'02; Mrs. Hanson.

Back Row: Archibald A. Forshee, N'02; Mrs. Robbins; Joseph C. Robbins, N'02; Frederick J. Libby, A'02; John S. C. Andrew, A'02.

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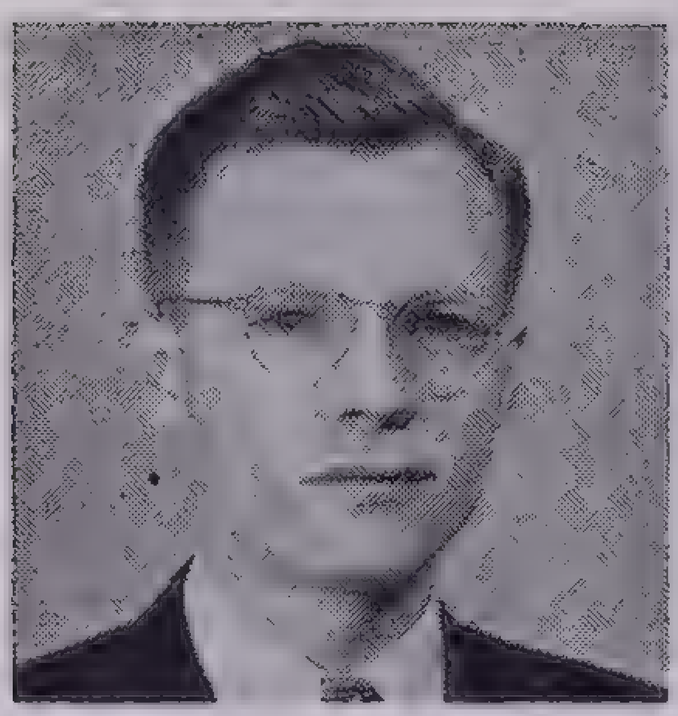

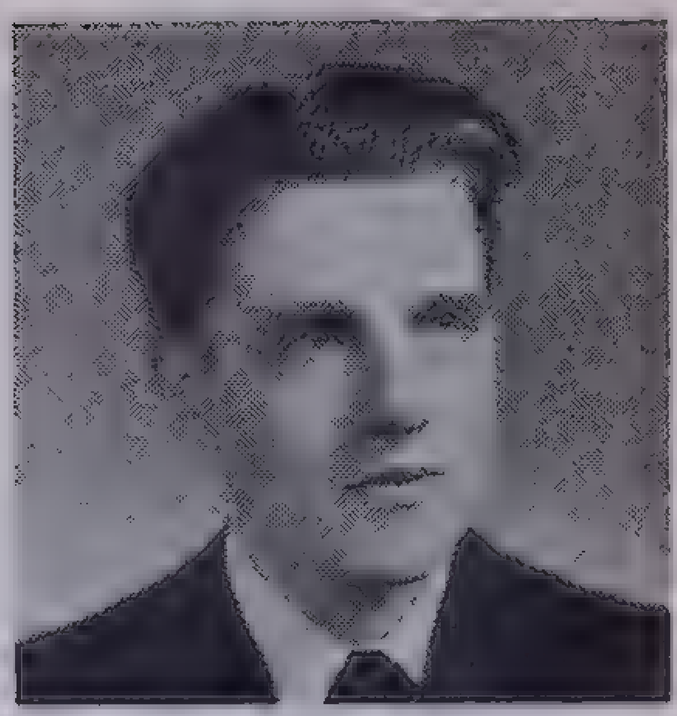

CLIFFORD CARMICHAEL HAM, JR., B.D. Born Lynn, Mass., April 25, 1924. College: Massachusetts Institute of Technology. Field Work: Old South Church; Heath Christian Center; Young Friends' Work Camps; Shrewsbury Community Church. Student Offices and Organizations: President, Junior Class; Chairman, Social Action Committee; Choir; Orchestra. Address: 2164 E. Baltimore Street, Baltimore, Md.

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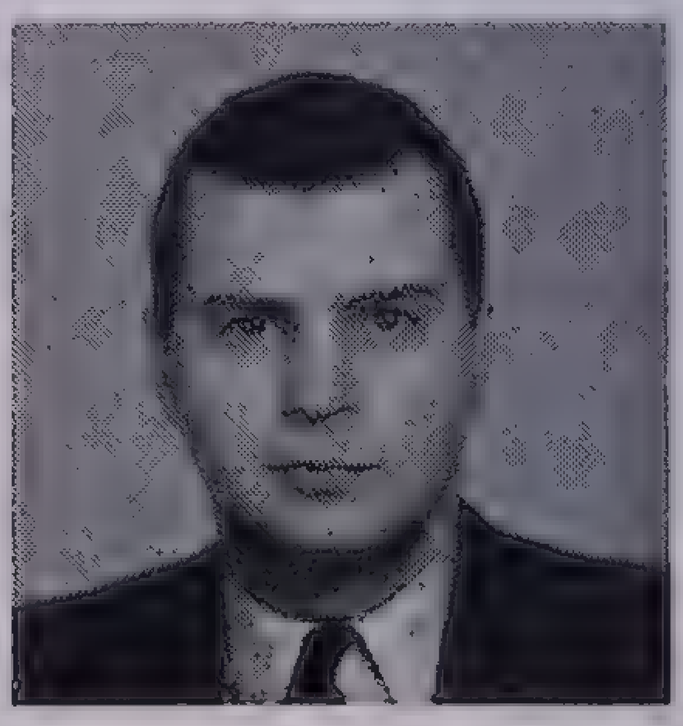

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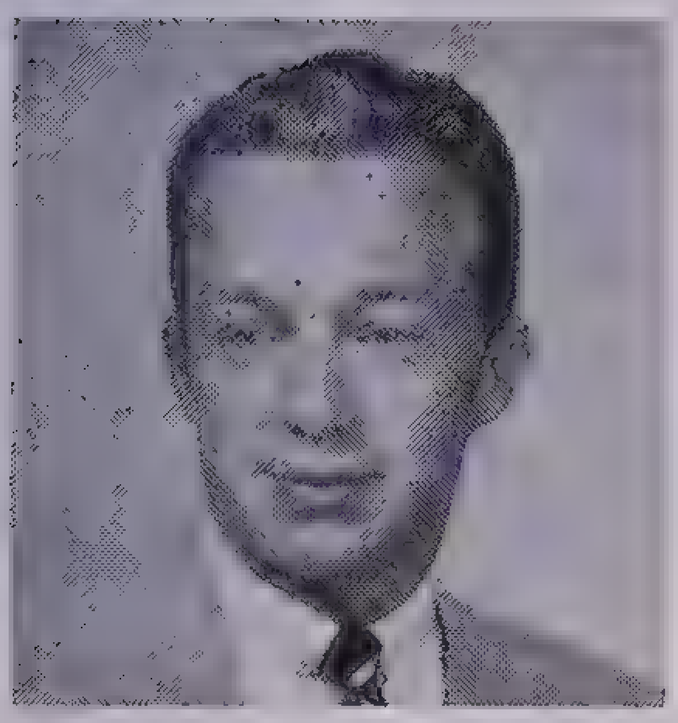
NEWTON GRADUATES



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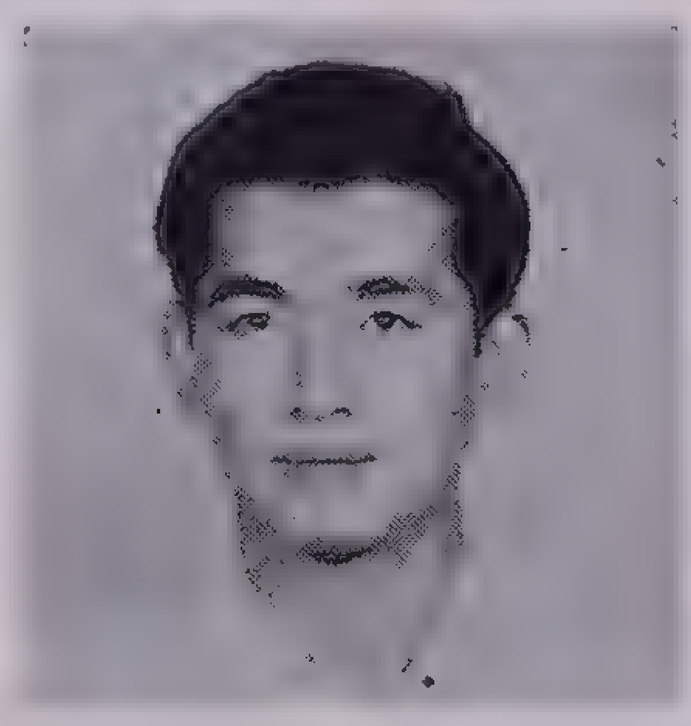

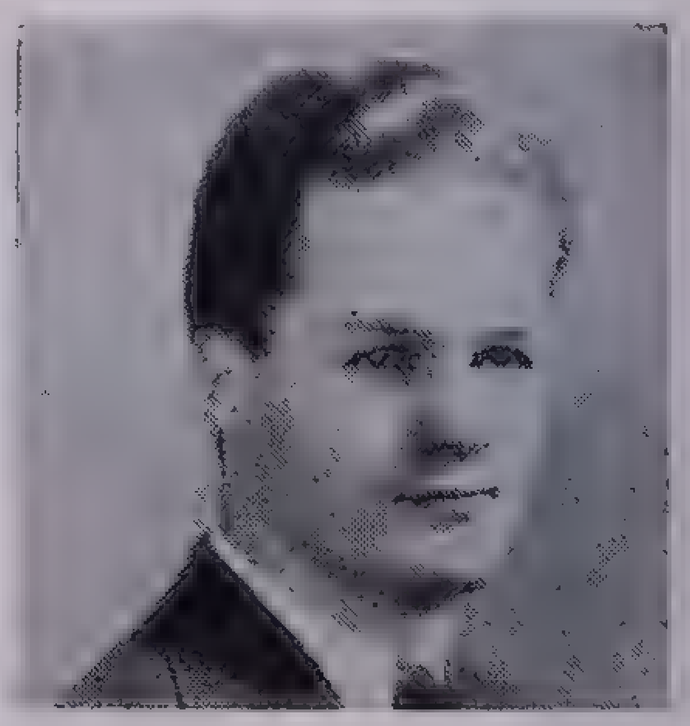

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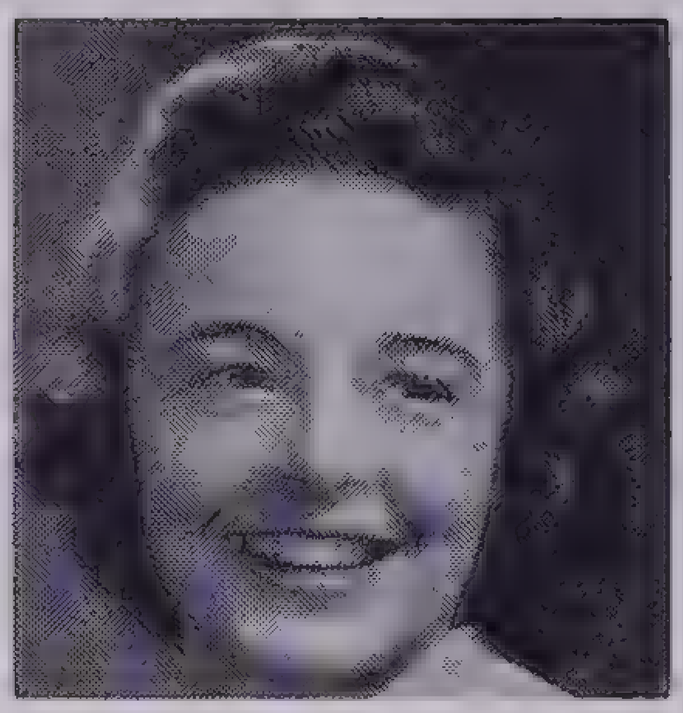


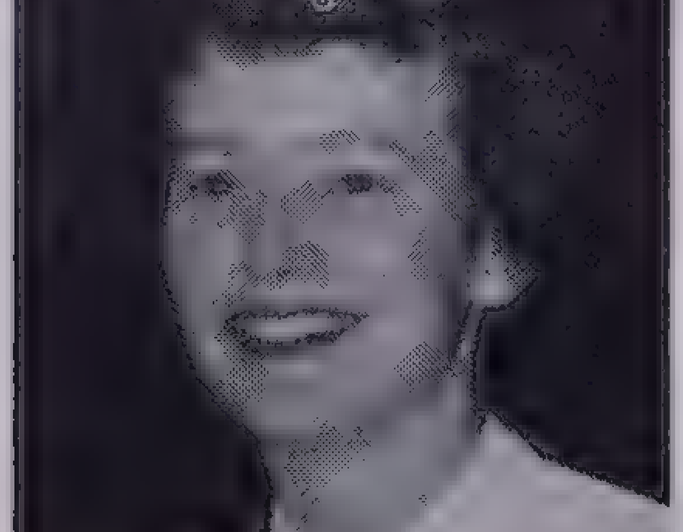
MARGARET MINER MORTON, M.R.E. Born Wilkes Barre, Penna., June 6, 1898. College: Vassar. Positions held: Director of Religious Education, First Church in Cambridge (Congregational); Assistant to the Minister in the same church; Field Work in Religious Education for the New England Town and Country Church Commission; Minister of Education, First Congregational Church, Everett; Instructor in Religious Education, Andover Newton Theological School. Address: 24 Larchwood Drive, Cambridge 38, Mass.

HAZEL ASHE MURRAY, M.R.E. Born Vassar, Mich., September 1, 1925. College: Michigan State. Field Work: Church School Teacher and Youth Director, Plymouth Congregational Church, Framingham; Director of Religious Education, First Baptist Church, Beverly. Student Offices and Organizations: Co-Chairman of Social Committee; Choir. Address: 68 Lothrop Street, Beverly, Mass.

RITA RAINSFORD, M.R.E. Born New York City, November 4, 1926. College: Smith. Field Work: Seventh Grade Teacher, Trinity Church, Boston; Student Intern and full-time Staff Member, Reformatory for Women, Framingham. Student Offices and Organizations: Interseminary Committee. Address: Katonah, N. Y.

DOROTHY JEAN WELDEN, M.R.E. Born Gilman City, Mo., August 27, 1928. College: William Jewell; West Virginia University. Field Work: Pastor's Assistant, Washington Street Baptist Church, Lynn. Student Offices and Organizations: Co-Chairman, Social Committee; Choir. Address: 454 Washington Street, Morgantown, W. Va.

ISAAC JUDSON LEVY, S.T.M. Born Sherwood, Nova Scotia, July 7, 1907. College: Acadia University. Seminary: Andover Newton. Now minister of First Baptist Church, Moncton, New Brunswick. Address: 157 Queen Street, Moncton, New Brunswick.



HAROLD SAWYER McMULLEN, B.D. and S.T.M. Born Arthur, Nebr., May 12, 1919. College: George Washington University; Baylor University. Field Work: Youth Director and Assistant Pastor in charge of Christian Education, Beth Eden Baptist Church, Waltham. Student Offices and Organizations: Choir; Campus Affairs Committee. Address: 1206 East Austin, Sioux Falls, S. D. Pastor of Emmanuel Baptist Church.

ORLANDO LAILER TIBBETTS, JR., S.T.M. Born Portland, Maine, April 9, 1919. College: Gordon. Seminary: Andover Newton. Former general missionary to Mexico and now President, Baptist Seminary of Mexico. Field Work: Speaking engagements. Address: Héroes 33, Mexico, D. F., Mexico.

ROLLIN IRVING TINGLEY, B.D. and S.T.M. Born Carbondale, Penna.; April 5, 1924. College: Eastern Baptist Theological Seminary, A.B. and Th.B. Field Work: Minister of Youth Church at Grace Congregational Church, Framingham. Address: 746 Pleasant Avenue, Peckville, Penna.

JOHN MILNOR WILBUR, B.D. and S.T.M. Born Atlantic City, N. J., July 21, 1926. College: University of Richmond, Bucknell University. Field Work: Interim Preaching at First Baptist Church, Plymouth; Assistant Minister, First Baptist Church in Newton. Student Offices and Organizations: Social Committee Chairman; Permanent Class President. Address: 1301 Centre Street, Newton Centre, Mass.

Scholastic Honors, 1951-1952

The Committee on Scholarship Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: W. A. Hoover, Jr. (Andover), Laurice Walker (Newton). Second honors: William Davis (Andover), Richard Hoblin and John Klindt (tie) (Newton).

Middle Class: First honors: Richard Barlow (Andover), Taylor Roth (Newton). Second honors: William Bryant (Andover), Robert Cross (Newton).

Senior Class: First honors, Horace Selden (Andover), J. Louis Martyn (Newton). Second honors: Herbert Eggleston (Andover), John Giltner (Newton).

M. R. E. Students: First honors: Shirley Hill. Second honors: Elvira McMullen.

The following Scholastic Honors were voted at the same time:

Hitchcock Scholar	Percel Alston
Allen Scholar	Kantilal Bhagat
Taylor Scholar	John Hosmer
Noyes Scholar	Leonard Kovar
Read Scholar	Leander Keck
Colby Scholar	Stig Svärd
Flint Scholar	Joseph Larrimore
Haskell Scholar	Jack Clark
Chick Scholar	Heinrich Süld
Dodge Scholar	Robert Vancil
MacDonald Scholar	William George

The Turner and Page Fellowships for advanced work were divided between John Giltner, Leander Keck, and J. Louis Martyn.

The Frederick H. Page Travelling Fellowship for Faculty Study: Prof. John H. Scammon.

Russell G. Schofield (left), President of the Newton Alumni, and Henry R. Rust (right), President of the Andover Alumni, were snapped as they handed President Gezork (center) checks representing the alumni gifts of the year, totaling $3100. 175 Andover graduates gave $1,277; 260 Newton alumni contributed $1,823. That means that a total of 435 alumni made gifts amounting to $3,100. The Andover Alumni can raise the banner for leading the way in percentage terms, for this enthusiastic group of 350 known alumni reached 50 per cent participation, which is just double their last year's accomplishment. The Newton alumni with 820 showed 32 per cent of their members supporting the school this year, which was also in excess of last year's figure. Thus 40 per cent of the total of all Andover, Newton, and Andover Newton graduates have shown their interest in the school by contributing to its financial support. Alumni who are carrying Presbyterian Ministers' Fund policies for the benefit of the school are included in the number of donors but not in the amount of donations, as these funds are not received by the school until the policies mature. The Class of 1942 deserves special recognition this year, for 14 members of this class have kept their policies in force, and as a result the school will receive $1400 this month in addition to the $3100 presented at the alumni luncheon.

Andover Newton 1952 Alumni Fund

ANDOVER

1884
J. Spencer Vorhees

1889
Charles C. Torrey

1890
William B. Pinkerton

1891
Frederick P. Johnson

1892
Edward Fairbank
William H. Walker

1894
Henry E. Oxnard

1895
Harry W. Kimball
John B. Lewis
William J. Long

1899
Frederick Leavitt
Emile J. Palisoul
Wilmot E. Stevens
J. E. LeBosquet

1900
William W. Rockwell
Albert H. Stoneman
Albert P. Watson

1901
Henry J. Bennett
Fred P. Ensminger
William MacNair
Lucius Reed

1902
John C. S. Andrew
Frederick Libby

1903
J. Harold Dale

1904
Walter B. Williams

1906
Henry A. Barber
Ellery C. Clapp
Harrison H. Packard

1907
Arthur A. McBride

Clifford L. Miller

1912
George E. Cary

1913
M. R. Boynton

1914
Stephen C. Lang
James A. Wright

1915
Don Ivan Patch
Alfred W. Stone
George Roberts

1917
Arthur S. Wheelock

1919
A. Wallace Carnev

1922
David Crockett
John D. Kettelle

Class Captains
for the years 1881 to 1924 were —

Vaughan Dabney - 1914
Henry E. Oxnard - 1894
Arthur W. Stone - 1916

SPECIAL

Ernest H. Dettner
Paul R. Dunn
William E. Gilroy
Ellen L. Stacey

NEWTON

1892
Francis R. Enslin
Class Captain

1893
Albert E. Kingsley
Class Captain

1894
Edward M. Fuller

1895
Albert P. Fox
Arthur L. Winn

1896

Edwin B. Dolan
Class Captain

1897

Henry B. Williams
Class Captain

1898

W. N. Donovan
Irving J. Enslin
John H. Trenberth

1899

York A. King
Class Captain

1900

Newton A. Merritt
Class Captain
M. W. Schuh
James J. Walworth

1901

Everett C. Herrick
Class Captain

1902

Harold L. Hanson
Class Captain

1903

J. B. Gilman
Class Captain
Cornelius E. Schaible

1904

Frederick Donovan
B. G. Ewald
Wilbur Nelson
Charles Wolfe

1905

Denton J. Neily
Class Captain
A. J. Weeks

1906

William J. Clark
Leon G. Miles
A. H. Page

1907

Ferdinand F. Peterson
Class Captain

1908

J. P. Berkeley
Class Captain
Bertram C. Bugbee
Earle W. Darrow

1909

Raymond Chappell
Class Captain

1910

D. C. Holton
Farrar S. Kinley
John S. Pendleton
W. Douglas Swaffield
Class Captain

1911

Albert C. Thomas
Class Captain
Walter E. Woodbury

1912

Wallace Bassett
Percy R. Hayden
Sidney S. Paine
Charles S. Pierce
A. A. Rideout
Howard C. Whitecomb
Class Captain

1913

Allan D. Creelman
Class Captain
J. Lee Lewis
S. M. Lindsay
Charles F. Potter
J. A. Tidd

1914

Archibald G. Adams
Chester J. Armstrong
Herbert C. Long
Isaac Higginbotham
Class Captain

1915

A. S. Bishop
J. Lee Lewis
Thomas L. Roy
Class Captain

1916

Everett S. Burket
James R. Case
Class Captain
Mark Mohler
Paul J. Morris

1917

Ralph T. Andem
Class Captain
Luke M. Bleakney
J. T. Edwards
Alfred W. Newcomb

1918

Harold S. Campbell
Class Captain

1919

Eugene D. Dolloff
Class Captain

1920

Calvin M. Thompson, Jr.
Class Captain
Daniel Thompson

1921

Leonard L. Campbell
Class Captain
Ralph W. E. Dewolf
David W. Jones

1922

Edward C. Dunbar
L. H. R. Hass
Class Captain
C. N. Walker

1923

Edwin A. Bell
John W. Brush
Howard C. Pomeroy
Charles L. Seasholes
Class Captain
Woodbury S. Stowell
Luther Wesley Smith
A. A. Van Sickle

1924

Bernard D. Adams
Mrs. Jennie Reed Dixon
Mrs. A. Leslie Potter
E. C. Prime
Class Captain
Margaret H. Tuck

1925

Raymond J. Bates
George F. Currier
Jennie Reed Dixon
Homer C. Bryant
Evan J. Shearman
Class Captain

1926

Dorothy W. Pease
Class Captain
George H. Gage
Mrs. William D. Goble
Mrs. Mildred B. Huffman
Chester H. Loucks

1927

Frederick R. Bruce
W. D. Callender
Class Captain
Marlin D. Farnum
Harold V. Jensen
Rilda M. Marsh
Norris T. Morton
Mrs. Alfred Peacock
Ralph L. Rood
H. Otherman Smith
Mrs. Walter E. Woodbury

1928

C. Barnard Chapman
Class Captain

1929

Marion Brawn
Harold W. Buker
W. E. Garabedian
J. Melvin Prior
Class Captain
Florence B. Rawson
Russell C. Tuck

1930

John H. Scammon
Carroll D. Tripp
Class Captain
Margaret S. Ward

1931

Dorothy E. Adams
Martha T. Bassett
Bettina Gilbert
Norman H. Pratt
William R. Strassner
Class Captain
Dorothy A. Unversaw

1932

Myrtle F. Auch
Neal D. Bousfield
June Heath Knapp
A. Klaupiks
Richard and Frances Smith
Class Captains
Edwin B. Nylen

ANDOVER NEWTON

1933

Frederick D. Hayes
Class Captain - Newton
S. Lawrence Johnson
Class Captain - Andover
Reuben E. Nelson
Catherine and Everett Sherwood

1934

Alexander L. Chandler

John G. Gaskill
R. Dean Goodwin
Mack M. Goss
Class Captain - Newton
Walker T. Hawley
Otis R. and Doris L. Heath
Walter L. Lounsbury
Ewald Mand
Kenneth L. Palmer
J. Charles Pelon
W. H. Porter
William D. Rowlands
Byron O. and Marion E. Waterman
Alice B. Snow
Lex K. Souter
Class Captain - Andover

1935

James H. Burns
Warren M. Chandler
Leslie Chapman
Richard Cummings
Elizabeth S. Hanson
Gerald M. Kendall
Harold G. Leland
Aaron N. Meckel
Carrol O. Morong
Class Captain - Andover
Arthur J. Snow
Emery L. Wallace
Gladys Doughty York
Class Captain - Newton

1936

Willard A. Bicket
Class Captain - Andover
Perry M. Blankenship
J. Raymond Henderson
Myron Hertel
Class Captain - Newton
Earle E. Hochwald
Harry Kemp
Winston King
Ira J. Martin III
Eugene B. McAlister
Hampton E. Price
Donald H. Rhoades
Willard S. Smith
Jeanie K. Sherman
E. F. Weston

1937

Rowland C. Adams
Franklin A. Bower
Richard B. Carleton
Class Captain - Andover
Hartley T. Grandin
Class Captain - Newton
Philip H. Havener
Chesley S. Lantz
John A. Martin
William F. Rogers
Walter Stone
Robert L. Weaver

1938

Walter Bishop
Lee L. Burton
Robert C. Mildram
W. Irving Monroe, Jr.
Richard D. Pierce
Floyd G. Kinsley
Class Captain - Andover
Frederick R. Knox
Claude E. Scarborough
M. A. Thornton
Class Captain - Newton

1939

Morris F. Arnold
Harold C. Johns
Class Captain - Newton
Junius J. Martin
Class Captain - Andover
Earl F. Mathewson
Florence Majors Robinson
J. Walter Sillen

1940

Esther Gordon Ackor
G. Harold Bayless
Kenneth Clinton
Clinton A. Condict
Class Captain - Newton
Ruth P. Dwyer
Kenneth O. Eaton
George F. Fisher
Clarence W. Harvey
E. Gage Hotaling
Judson D. Howard
Leslie W. Irving
Adolph Johnson
Harry Kreuner
Harold A. MacNeill
James C. Marshall
Kenneth N. Martin
Frances Robie Morse
Elton E. Smith
Francis W. Thompson
Class Captain - Andover
L. Byron Whipple

1941

Howard A. Andrews
G. Murray Branch
W. S. Dunn
Frederick Duplissey
Robert W. Coe, Jr.
Wayne E. Hoyle
Edward W. W. Lewis
Class Captain - Andover
Jonathan Nielsen
David D. Rose

F. Waldo Savage
George D. Straton
George M. Thomas
Lester R. Vining
Cecil Witham
Karl E. Wickstrom
Harold W. Woodbury
Oscar W. Olsen, Jr.
Class Captain - Newton

1942

H. Gardner Andersen
Class Captain - Andover
Bedros Baharian
J. V. Crane
James Chase
Paul F. Cross
Eunice and Ellis Eaton
Herman H. Geertz
Sumner H. Gill
Charles W. Griffin
Theodore N. Goodale
W. C. Hart
David B. Howe
Class Captain - Newton
J. Everett Neese
Earle T. McKnight
Oliver Northcott
Bruce Roberts
Lester C. Revoir
Harold A. Schlink
Lionel A. Whiston, Jr.

1943

Herman N. Benner
Alicia R. Bishop
Claude W. Black, Jr.
Ernest L. Brandis, Jr.
Roger W. Floyd
Carlton B. Goodwin
Nathanael Guptill
Robert H. Heigham
George T. High
Leonard H. Hildebrandt
Ralph J. Hoffman
Evelyn M. Huber
Odyss W. Kneece
Merton E. Libby
Bernard McLain
Robert R. Owen
Charles V. Rodrigues
Ernest H. Sahlin
Richard J. Schaper
Edwin K. Snyder
Samuel E. Stumpf
Ronald C. Ward
Orlando L. Tibbetts, Jr.

1944

Robert E. Baggs
Class Captain - Newton
Raymond J. Bean
Anna E. Foster
Raymond A. Gray
Aubrey E. Hastings
Clayton R. Lund
Arlene M. Lynde
Loren E. Noren
Joseph Parkman
Raymond P. Smith
Heinz Rettig
Raymond P. Smith
Fred K. Swett
Class Captain - Andover
Pierre E. Tangent

1945

Cyrus M. Gonigan
Robert S. Illingworth
Robert B. Marr
Francis T. McCarty
Henry R. Rust
Class Captain - Andover
James W. Sala
Albert F. Trask
Richard R. Zoppel
E. Spencer Parsons
Class Captain - Newton

1946

John W. Abbott
Class Captain - Andover
R. Berwyn Daniel
Walter E. Dobler
Hilda R. Frank
C. B. Hale
John A. and Lorna E. Hawkins
Frank T. Hoadley
Class Captain - Newton
Howard R. Johnson
Mitchell C. Johnson
James H. Jordan, Jr.
Leland C. Lawrence
Robert J. MacLeod
Barbara D. Merrill
Thomas E. Moye
Charles S. Pigott
William D. Powell
Donald O. Press
Richard Stoughton, Jr.
Walter R. Van Hoek

1947

C. Gordon Beale
Noah Brannen
Alexander Cooper
Peter V. Corea
Class Captain - Andover
Richard L. Keach
R. E. Howard
Robert Midgley

Ruth W. Motherwell
Lloyd L. Noyes
John Oliver, Jr.
Homer F. Perry
Edward R. Sherblom
Edward A. Walker
Howard Weaving
Roscoe G. Robison
Class Captain - Newton

1948

Arthur E. K. Brenner
Rebekah J. Calloway
M. Alicia Corea
Charles R. Fletcher
Frank S. Hall
Richard B. Hardy
Class Captain - Newton
Ernest J. Melchert
Edward Rebmann, Sr.
Class Captain - Andover
George A. Robinson
Rankin L. Shrewsbury
Harriet M. Taylor

1949

Charles C. Austin
Glenn H. Barney
Grady D. Davis
Edwin G. Capon
Lily Chin
Asa J. Colby
Lando Eitzen
William R. Hampton
Loren House, Jr.
Arthur E. Jehle
Robert S. Little
Ralph H. Lightbody
Class Captain - Newton
Margaret M. Morton
Edmund W. Nutting
Class Captain - Andover
Ellis E. O'Neal, Jr.
Donald J. Selby
Olivia Turrentine Spaulding
Richard Trotter

1950

William L. Bradley
Homer A. Demopulos
Mrs. Foster Eldredge
George R. Nelson
R. Watson Sadler
James A. Sherrill
Class Captain - Newton
George R. Tolson
Class Captain - Andover
Allyn K. Wadleigh
E. Eager Wood

1951

Lloyd E. Beebe
Anna L. Cole
John J. Garver
Cloma Huffman
Class Captain - Andover
H. A. and Virginia Malmborg
Rizalina J. Somes
William W. Tapscott
Abbott W. Whitmarsh
Class Captain - Newton

1952

Dean R. Bembower
Orice F. Gracey
Jesse F. Hasty, Jr.
Richard N. Hey
Neil R. Howard
Alan B. Hutchinson
Arthur H. Kolsti, Jr.
L. Stanley Manierre
Harold S. McMullen
Donald B. Morris
Charles H. Osgood
Wayne K. Price
John M. Wilbur, Jr.
Leonard Wilmot, Jr.
John Wood, Jr.

1953

Lewis H. Kreuzer

The above names include those paying on the Presbyterian Ministers' Fund Insurance Policies.

THE ANDOVER NEWTON FACULTY

Front Row: Linn, Berkeley, Dean Dabney, Dr. Gezork, Billinsky, Mrs. Morton, Guptill.
Second Row: Pemberton, Scammon, Fallaw, Minear, Miller, Pierce, Harrelson.
Third Row: Guiles, Brush, Tuck.
Absent: Maclean, Dillistone, Gilkey, Hazelton, Knight, Pearson.

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